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Exploring the influence of reward practices on organisational culture: a comparative study of selected NGOs in South Sudan

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Emma Crompton  
*Strathmore Business School (SBS)*  
*Strathmore University*

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**Exploring the Influence of Reward Practices on Organisational  
Culture: A Comparative Study of Selected NGOs in South Sudan**

**Emma Crompton**

**MBA/87551/15**

Submitted in partial fulfilment of the requirements for the award of the Degree of a  
Master's of Business Administration (MBA) Degree



**Strathmore University Business School**  
**Strathmore University**

**Nairobi, Kenya**

**MAY, 2019**

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**Emma Crompton**

Student number: 87551

**Signature..... Date.....**

### Approval

The dissertation of Emma Crompton was reviewed and approved by:

Dr. Angela Ndunge (Supervisor)

Deputy Executive Dean - Executive Education (East Africa), Strathmore Business School

Dr. George Njenga

Dean, Strathmore Business School

Prof. Ruth Kiraka

Dean, School of Graduate Studies Strathmore University

## ABSTRACT

The overall research purpose was to explore the influence of reward practices on organisational culture at selected INGOs in South Sudan. The case study organisations were two INGOs operating in South Sudan providing humanitarian assistance.

The research methodology outlined a qualitative case study design. A heterogeneous purposive sampling method was used to conduct semi structured interviews with the HR Managers, Finance Managers and Country Directors at the case study INGOs. The thematic analysis method was utilised to analyse the qualitative data drawn from the interviews and also organisational documents were analysed using the same method. The reliability and validity were enhanced by developing an interview protocol. The majority of the interview questions were open ended to encourage greater freedom in responses.

The key findings from the study highlighted that a relationship was perceived to exist between reward practices and organisational culture. A number of cultures were found to exist alongside each other at both INGOs. Particular reward practices were found to relate most strongly with certain culture types. However, it was unclear the extent to the influence and whether reward always influenced organisational culture.

The study recommended that a survey should be conducted at the INGOs to understand reward and culture views of national staff and subsequently to implement a revised reward strategy that integrates the INGO's corporate strategy, mission and values. Further research is recommended to extend this study to explore reward and organisational culture including a more in-depth analysis of subcultures and national culture in a multi country study with a larger number of INGOs and a more diverse sample.

**Keywords:** Culture, Subcultures, Reward, Pay, Benefits, South Sudan, NGO, INGO

# TABLE OF CONTENTS

<b>ABSTRACT</b> .....	<b>iii</b>
<b>LIST OF FIGURES</b> .....	<b>viii</b>
<b>LIST OF TABLES</b> .....	<b>ix</b>
<b>LIST OF ACRONYMS</b> .....	<b>x</b>
<b>DEFINITION OF TERMS</b> .....	<b>xi</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>xii</b>
<b>CHAPTER 1: INTRODUCTION TO THE STUDY</b> .....	<b>1</b>
1.1 Introduction .....	1
1.2 Background of the study .....	1
1.2.1 Reward and culture - a potential relationship .....	3
1.2.2 South Sudan context.....	4
1.2.3 NGO context .....	4
1.3 Problem statement.....	5
1.4 Research objectives.....	6
1.5 Research questions.....	6
1.6 Scope of study.....	6
1.7 Significance of study.....	7
1.8 Organisation of thesis.....	7
<b>CHAPTER 2: LITERATURE REVIEW</b> .....	<b>8</b>
2.1 Introduction.....	8
2.2 Theoretical literature .....	8
2.2.1 Theories on reward practices .....	8
2.2.1.1 Financial reward theories .....	8
2.2.1.2 Non - Financial reward theories.....	9
2.2.1.3 Reward provision and communication theories.....	9
2.2.2 Organisational culture theories .....	10
2.2.2.1 Competing values framework .....	11
2.2.2.3 Subculture theories.....	15
2.2.2.4 National culture theories .....	15
2.2.3 Selected theoretical framework.....	16
2.3 Empirical review of literature .....	17
2.3.1 Provision and communication of reward .....	17
2.3.1.1 Provision and Communication of Reward in the Aid sector .....	18

2.3.1.2 Provision and Communication of Reward in South Sudan.....	19
2.3.2 Financial reward.....	19
2.3.2.1 Benefits and incentives .....	21
2.3.3 Non-financial reward .....	21
2.3.4 Organisational culture .....	23
2.3.4.1 Culture in Aid sector .....	23
2.3.4.2 Values.....	24
2.3.4.3 Subcultures.....	25
2.3.4.4 South Sudanese culture .....	25
2.3.5 Influence of reward practices on organisational culture .....	26
2.4 Research gap .....	28
2.5 Conceptual framework.....	29
2.6 Conclusion .....	29
<b>CHAPTER 3: RESEARCH METHODOLOGY.....</b>	<b>30</b>
3.1 Introduction.....	30
3.2 Research design.....	30
3.3 Population and sampling.....	31
3.4 Data collection methods.....	31
3.5 Data analysis .....	32
3.6 Research Quality, Validity and Reliability .....	33
3.6.1 Reliability.....	33
3.6.2 Validity.....	33
3.7 Ethical considerations .....	34
<b>CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS.....</b>	<b>35</b>
4.1 Introduction.....	35
4.2 Background on Case Study INGOs.....	35
4.3 Data collection and analysis.....	36
4.4 Themes arising from interviews.....	36
4.5 Financial reward and organisational culture .....	37
4.5.1 Secondary Findings on financial reward and organisational culture .....	38
4.6 Non-financial reward and organisational culture .....	39
4.6.1 Welfare, learning and clan culture .....	39
4.6.2 Staff engagement and clan culture .....	40
4.6.3 Commitment, community and clan culture.....	40

4.6.4 Secondary Findings on non- financial reward and organisational culture ....	41
4.7 Provision and communication of reward and organisational culture .....	42
4.7.1 Equity and organisational culture.....	42
4.7.2 Reward communication and organisation culture.....	43
4.7.2.1 Communication of reward and hierarchy culture.....	43
4.7.2.2 Communication of reward and adhocracy culture .....	44
4.7.2.3 Communication of reward and military subculture .....	44
4.7.3 Communication and provision of reward and values.....	45
4.7.4 Secondary findings on provision and communication of reward and organisational culture .....	45
4.7.4.1 Secondary findings on communication of reward and values .....	46
4.8 Conclusion .....	47
<b>CHAPTER 5: DISCUSSION, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>48</b>
5.1 Introduction.....	48
5.2 Discussion .....	48
5.2.1 Financial reward and organisational culture .....	48
5.2.2 Non-financial reward and organisational culture.....	49
5.2.3 Provision and communication of reward and organisational culture.....	50
5.2.4 Influence of reward practices on organisational culture .....	52
5.3 Limitations of the study .....	53
5.4 Conclusion and Recommendations.....	53
5.4.1 Conclusion .....	53
5.4.2 Recommendations .....	54
5.4.3 Suggestions for further research.....	55

**REFERENCES..... 56**

**APPENDICES ..... 72**

Appendix 1: Research Instrument - Interview Questions ..... 72

Appendix 2: Interview Questions Rationale ..... 73

Appendix 3: Interview Protocol ..... 75

Appendix 4: Research Participant Information and Consent Form ..... 77

Appendix 5: Ethical Clearance from Strathmore Ethics Review Committee ..... 80

Appendix 6: NACOSTI Clearance Letter and Study Permit ..... 81

Appendix 7: Letter of Introduction from Strathmore University ..... 83

Appendix 8: Overview of all Themes and Codes used in Qualitative Analysis ..... 84



## LIST OF FIGURES

Figure 2.1: Competing Values Framework (Source: Cameron, 2006)	12
Figure 2.2: Conceptual Framework (Source: Researcher, 2019)	29
Figure 4.1: Themes Identified Arising from Interviews (Source: Researcher, 2019)	36



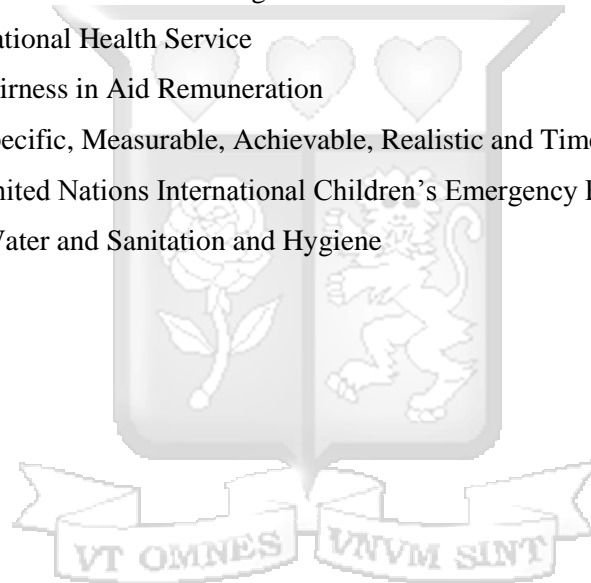
## LIST OF TABLES

Table 2.1: The Competing Values Framework Culture Types (Source: Adapted from Cameron & Quinn, 2011, p. 53 and [Quinn and Kimberley, 1984 as cited by Hartnell, Ou & Kinicki, 2013, p.279]).....	13
Table 3.1: Population and Sampling Frame.....	31



## LIST OF ACRONYMS

CAQDAS	Computer Assisted Qualitative Data Analysis System
CHS	Core Humanitarian Standard
CIPD	Chartered Institute of Personnel and Development
CVF	Competing Values Framework (Cameron, 2006)
IES	Institute of Employment Studies
IHRM	Institute of Human Resource Management Kenya
INGO	International Non-Governmental Organisation
NACOSTI	National Commission for Science, Technology and Innovation
NGO	Non - Governmental Organisation
NHS	National Health Service
FAIR	Fairness in Aid Remuneration
SMART	Specific, Measurable, Achievable, Realistic and Timebound
UNICEF	United Nations International Children’s Emergency Fund
WASH	Water and Sanitation and Hygiene



## DEFINITION OF TERMS

**Culture** - “accumulated shared learning of a group... a pattern of beliefs, values and behavioural norms that come to be taken for granted as basic assumptions” (Schein & Scheiner, 2016, p.6).

**Dual Salaries** - rewards expatriates and local employees differently in the same country providing two separate pay and benefits systems (McWha-Hermann et al., 2017).

**Financial reward** - all aspects of the reward package which have a fiscal value and can be costed (Armstrong, 2015a).

**Performance Culture** – a culture that is characterised by high employee performance and an effective performance management process (Armstrong, 2015b).

**Performance Related Pay** – a salary increase that is dependent on the outcome of the performance review or any other rewards that are dependent on performance against targets [Heery & Noon (as cited by Perkins et al. (2016)].

**Reward** - encompassing the entire financial and non-financial package that the employee receives including growth within an organisation (McWha-Hermann, 2019).

**Reward Management** - the approach taken to ensure people are appropriately appreciated and valued for their contribution to their work and role in an organisation (Armstrong, 2015).

**Subculture** - multiple multifaceted and overlapping cultures that may exist within an organisational culture and can at times oppose each other (Martin & Siehl, 1983).

**Total Reward** – “everything that employees value in their employment relationship— compensation, benefits, development and the work environment” (Kaplan, 2007, p.16)

**Values** - a guiding compass based on beliefs and aspirational objectives (Schwartz & Bardi, 2001).

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# **CHAPTER 1: INTRODUCTION TO THE STUDY**

## **1.1 Introduction**

This chapter introduces the background of the study, including placing reward and culture in context and introducing the NGO and South Sudan contexts. The problem statement is identified followed by the research objectives and questions. The significance of the study is also discussed.

## **1.2 Background of the study**

The concept of Reward Management has its roots in economic and psychology theories (Perkins et al., 2016). The various approaches to reward in organisations have gained increased attention in the twenty first century. Total reward offers organisations one alternative to traditional reward approaches, with a focus on a holistic employee experience. Reward management increasingly considers the importance of intrinsic rewards (such as work life balance and role autonomy) as well as extrinsic benefits (which include annual leave and bonuses). The Chartered Institute of Personnel and Development (CIPD) noted in its Reward survey there had been a 14% increase in the use of sales commission by companies as part of their Total Reward strategy (2017a). Since 2008, there has also been an increasing drive for transparency in rewards, particularly at executive and board level, partly due to public and shareholder pressure for accountability (Perkins et al., 2016).

An organisation's culture can include accountability and transparency as notable features. Organisations are often noted for their culture and the way this is manifested in the behaviours of employees and their leaders. The actions of leaders are often attributed to the success of organisations. Ulrich (2014) has argued a distinctive culture and outstanding leaders are often present in high performing organisations. Organisational culture can therefore be observed in approaches to teamwork and workplace employee behaviour. This may be influenced by the local context, national culture and leaders' personalities amongst other factors. Extensive research has explored how to achieve the desired organisational culture that promotes the desired behaviours (Nill & Schibrowsky, 2005; Willis Towers Watson, 2016). This has also raised questions around accepted ethical conduct (Willis Towers Watson, 2016). The ideal culture appears to vary from one organisation to another depending on various factors including their strategic objectives, leadership preferences and sector. The influence of organisational culture on innovation within

organisations has been a growing research focus during the last decade (Kuratko, 2005; Naranjo-Valencia, Jiménez-Jiménez, & Sanz-Valle, 2011).

Culture can take various forms in organisations according to Martin (1995), with the dominant one often adopted by the leadership. Even then, it is rare for a dominant culture to exist in isolation in an organisation, due to the prevalence of different interests and needs of various individuals. Hofstede & Minkov (2010) and Martin & Siehl (1983) explored the influence of subcultures and other cultures with a particular focus on occupational and national culture. Leaders are faced with a complex environment where multiple cultures exist within a workplace suggesting multiple factors may influence individual behaviours and values.

National culture remains a factor in the workplace that has been extensively researched in the last 30 years. Geletkanycz (1997) defines national culture as a way of perceiving and interacting with the external surroundings for a unique group. The work of notable culture theorists (Gregory, 1983; Hofstede, 1983; Hofstede & Minkov, 2010; Schein & Scheiner, 2016) has been applied in various contexts globally, while trying to gain an understanding of how organisations can achieve their aims when utilising culture. In particular, Hofstede's model of national culture has been applied extensively around the world in an attempt to explain tendencies in human behaviour between different nationalities (Chiang, 2005; Hofstede, 1983; Hofstede & Minkov, 2010). Such models of national culture provide a framework for analysing national contexts and tendencies in human behaviour that may be observed within and outside the workplace.

The question of human behaviour in the workplace has led many researchers to explore the relationships between reward and performance, among other factors. Indeed, the relationship between reward, performance and motivation, has been extensively researched in various settings (Chepkwony, 2014; Hoole & Hotz, 2016; Milgo, Namusonge, Kanali, & Makokha, 2014; Momanyi, Adoyo, Mwangi, & Mokuu, 2017; Prouska, Psychogios, & Rexhepi, 2016; Tsede & Kutin, 2013). These studies have been of interest to both academics and managers, given that reward and performance are critical issues within organisations. Since all employees must be paid a salary, managers are required to make a number of decisions on how they will compensate their employees. Performance is also a critical issue for managers given that most desire optimum productivity for their employees. One such reward decision for managers relates to provision of rewards relating to performance targets (Kuratko, Morris, & Jeffrey, 2011; Merriman, 2010; Roth, 2014). This decision often becomes more public when looking at executive pay with issues of

governance coming to the fore (Ezeani & Williams, 2017). Meanwhile, Armstrong (2014) asserted that reward impacts on performance, thus creating a culture that fosters performance. Many leaders claim they are keen to develop such a culture.

### ***1.2.1 Reward and culture - a potential relationship***

Numerous studies have explored the relationship between reward practices and organisational culture. Many recent studies have focused on Hofstede's research on national culture and its relationship with reward across multiple countries (Bussin, 2016; Chiang, 2005; Nicholls, & Nienaber, 2016; Fischer & Smith, 2003; Kerr & Slocum, 1987; Madhani, 2014); in exception of South Africa, few other studies have been carried out in the African context. These studies provided suggestions on reward preferences and how these may be influenced by different cultures. Armstrong (2014) argued that the decision on where to pay in the market is influenced by an organisation's culture, amongst other factors. This implies that organisations should consider their existing and desired organisational culture before making reward decisions. Nacinovic et al. (2009) claimed that the reward package could be used to communicate the expected values and actions of staff. Indeed, reward has been found to be a tool by notable researchers Kerr & Slocum Jr (1987) to influence culture. Studies since 2011 have also extensively explored reward and sales specifically in relation to culture (Grenness, 2011; Magnusson, Peterson, & Westjohn, 2014). It is therefore evident that reward's potential relationship and influence on culture is an existing area of research interest globally.

Wright's (2013) study, which was a case study of four UK organisations, established that the relationship between reward and culture was complex and without boundaries. Wright (2011, 2013) reviewed the relationship between organisational culture and reward, recognising the need to explore the implications of this relationship in practice. Furthermore, Wright (2013) revealed that interest in 'reward culture' has increased in Europe following the 2008/09 global recession with a focus on banker's bonuses and risk culture at certain banks .

Meanwhile, Bussin's (2016) study within the context of South Africa offers an alternative perspective on reward's relationship with culture drawing on Herkenhoff's (2009) culture theory. Notably, a relationship was established between selected reward components and culture. It has however been suggested that South African culture is very different to countries in East Africa including South Sudan. To date, no publicly available empirical studies have been published which explore the influence of reward on organisational culture in South Sudan.

### ***1.2.2 South Sudan context***

South Sudan gained independence from Sudan on 9<sup>th</sup> July 2011, following three decades of civil wars (BBC News, 2018c). Oil accounts for the majority of the nation's exports (The World Bank, 2018). In July 2013, civil war broke out following a power struggle between President Salva Kiir and Vice President Riek Machar, and the conflict has continued for five years (The World Bank, 2018). Numerous peace agreements have failed to date (The World Bank, 2018). However there is some hope within the international community that the latest peace agreements signed in Addis Ababa and Khartoum in September and August 2018, may lead to sustained peace and stability for the country (BBC News, 2018d; Igunza, 2018). South Sudan is currently in a fragile state undergoing a challenging transition process to peace (Mednick, 2019). Indeed Kamoga (2019) reports that most South Sudanese refugees remain in neighbouring countries believing that the current deal may fall apart. The civil war has led to hyperinflation peaking at 154% in July 2017, almost 400,000 deaths and poverty rates at 70% in urban areas (Mednick, 2019; World Bank, 2017). This has left the majority of the South Sudanese population in dire need of humanitarian support. South Sudan has recently updated the Employment Act in December 2017 (Sudan Tribune, 2017) which governs reward practices.

### ***1.2.3 NGO context***

In 2011, many NGOs established country programmes in South Sudan (previously operating under Sudan before the separation of the two countries). NGOs employ national and international staff to support the wide ranging needs of the population including shelter, food, water and sanitation (WASH), health and education, along with building resilience (UNICEF, 2018). NGOs in South Sudan like in many other countries in Africa, have become a sought-after employer, since there is a general perception that they pay better than other sectors.

The first case study organisation is an International Non-Government Organisation (INGO) that has been working in South Sudan for over 25 years and employs approximately 500 staff in the country. The INGO will hereafter be referred to as INGO 1. Its global headquarters are in the USA. INGO 1 provides humanitarian assistance across the country to the communities, focusing on health, safety, economic empowerment especially for women. INGO 1 works in multiple locations across South Sudan including in health clinics, to capacity build the local medical staff.

The second case study organisation has been working in South Sudan since the 1980s and has its global headquarters in Denmark and employs around 90 staff in the country. The INGO will hereafter be referred to as INGO 2. The Danish NGO focuses on food security, psycho-social needs, peacebuilding initiatives and action on mines. INGO 2 is currently working in five states across South Sudan.

Reward is a critical issue for employees and NGOs in South Sudan as in most other countries, with staff working across locations often in a basic and at times insecure environments. McWha-Hermann et al ( 2017) noted that the total reward package has become a critical issue for many NGOs operating in South Sudan. The prevalence of dual salary systems which reward expatriates and local staff differently is increasingly recognised as an issue in the aid sector (McWha-Hermann et al., 2017). This often results in large disparities in pay and benefits between locals and expatriates, particularly in South Sudan where the capacity of staff is considered low due to the low quality of education (The World Bank, 2018) . This can lead to staff demotivation (Maraï et al., 2010; Munthali, Matagi, & Tumwebaze, 2010) and a potential impact on the organisational culture.

### **1.3 Problem statement**

Research exploring reward practices and its relationship with organisational culture is expanding, for example that of Wright (2011, 2013) which explored a potential relationship between reward and organisational culture in UK-based organisations. Interest in this area has grown in Africa in recent years in various countries including South Africa and Kenya. In order to provide meaningful insights to NGO leaders on their reward strategies, research should be readily available concerning how reward practices could influence the organisational culture of NGOs in South Sudan. However, little research has focused on NGOs in South Sudan. When visiting Hofstede's (2018) website for example, there is no data available on cultural dimensions for South Sudan. This therefore leaves NGO leaders in South Sudan with limited insights on whether reward can influence the organisational culture and may negatively impact on their reward decisions. Empirically a contextual knowledge gap exists in the areas of reward and culture in the country of South Sudan.

This study aimed to fill this knowledge gap and to assist leaders of NGOs in seeking to understand the influence of reward practices on organisational culture in South Sudan. Assessing the relationship between reward management and organisational culture was considered too broad to study for the purpose of this research. This study therefore sought to extend one component of the research undertaken by Wright (2011, 2013) to NGOs in a South Sudanese context.

The overall research objective was to explore the influence of reward practices on organisational culture at the case study NGOs in South Sudan.

#### **1.4 Research objectives**

- i. To examine the relationship between financial reward and organisational culture at the case study NGOs in South Sudan.
- ii. To examine the relationship between non-financial reward and organisational culture in the case study NGOs in South Sudan.
- iii. To examine the relationship between provision and communication of reward practices and organisational culture in the case study NGOs in South Sudan.

#### **1.5 Research questions**

- i. What is the relationship between financial reward and organisational culture at the case study NGOs in South Sudan?
- ii. What is the relationship between non-financial reward and organisational culture at the case study NGOs in South Sudan?
- iii. What is the relationship between provision and communication of reward practices and organisational culture at the case study NGOs in South Sudan?

#### **1.6 Scope of study**

This study was limited to two INGOs (1 and 2) operating in South Sudan. Both INGOS provide humanitarian assistance and work across various states in South Sudan. INGO 1 and INGO 2 have their international headquarters outside of Africa (USA and Denmark).

### **1.7 Significance of study**

The study aimed to benefit a number of stakeholders across the NGO sector in understanding the influence reward practices have on the organisational culture. Firstly, leaders at INGOs including Country Directors, regional and corporate leaders would gain insights on the influence of reward practices on organisational culture in a unique context of South Sudan. This post conflict context can provide unique insights that can inform decisions on reward strategies and culture change at a corporate, regional and national level for an NGO. Human Resources managers at NGOs can gain greater insights on the relevance of organisational culture in reward practices which can be beneficial in negotiating the reward packages for new NGO employees in South Sudan. NGO decision makers and Human Resources managers can gain helpful insights that can inform the review of reward practices, policies and strategies at NGOs at national level in South Sudan. Policy makers at the NGO sector level can benefit from the study by gaining insights on reward and its influence on a culture in a post conflict environment of South Sudan that can inform their guidance to NGOs on appropriate reward and culture strategies.

The study aimed to add to the existing body of reward and culture research by contributing the South Sudanese perspective to the research arena. This study offers researchers a different national culture and socio-political context to much of the existing empirical research focused on reward and organisational culture.

### **1.8 Organisation of thesis**

The remainder of the thesis is organised in the following four chapters. Chapter two provides a critical review of relevant empirical and theoretical literature and concludes with the conceptual framework and operationalisation of the variables. Chapter three outlines the data collection methods with the steps taken to enhance reliability, validity and quality of the study. Chapter four presents the findings of the data collected. Chapter five discusses the implications of the findings for research, providing the reader with an analysis of the research findings. The final chapter also includes the conclusion and recommendations on how the current study could be extended. The appendices provide the data collection tools utilised.

## CHAPTER 2: LITERATURE REVIEW

### 2.1 Introduction

The literature review begins by analysing the theoretical evidence on reward, culture and the influence of reward practices on organisational culture. The empirical review of literature focuses on previous studies on reward practices and components, organisational culture and the influence of reward practices on organisational culture. This chapter draws on the work of Wright (2013) and notable reward and organisational culture concepts, before developing a conceptual framework as the basis of this study.

### 2.2 Theoretical literature

#### *2.2.1 Theories on reward practices*

The relevant reward theories are discussed here with a focus on the role of reward in organisations, and the influence of motivation. Understanding current reward practices requires one to appreciate the theories where they are drawn from. Armstrong (2015) has defined reward management as the approach taken to ensure people are appropriately appreciated and valued for their contribution to their work and role in an organization. Similarly, McWha – Hermann (2019) defines reward as encompassing the entire financial and non-financial package that the employee receives including growth within an organisation. The second definition of reward will be utilized in this study due to its broader scope.

#### *2.2.1.1 Financial reward theories*

Performance based reward has often been cited by leaders to justify financial rewards such as commissions, incentives and bonuses, for employees. This is often known as performance related pay which Heery and Noon [as cited by Perkins et al. (2016)] define as a salary increase that is dependent on the outcome of the performance review or any other rewards that are dependent on performance against targets. Similarly, Armstrong (2015) describes Instrumentality theory's argument that only financial rewards motivate better performance. This rationale is often the justification in providing bonuses but remains a controversial view. Similarly, Armstrong (2015a) asserts that expectancy theory provides a justification for linking employee objectives with corporate goals to motivate performance. This provides an argument for performance-based reward.

### ***2.2.1.2 Non - Financial reward theories***

However, Pfeffer (1998) observed performance based reward is not necessary, drawing on the success of Southwest Airlines who do not use incentives and are the industry leader in productivity levels. Southwest Airlines is a widely celebrated story characterised by teamwork and HR practices, suggesting that incentives are not necessary to incentivise performance. Furthermore, in 1981 Locke, Saari, Shaw, & Latham developed Goal theory which laid the foundations for the principle of ‘SMART’ objectives. Goal theory established that challenging objectives were the means to incentivise performance. SMART objectives are now enshrined within management practices across many organisations globally. Similarly, Armstrong (2015) advised that performance targets should be realistic to motivate staff. The above theories appear to lean towards the need for clearer expectations and objectives rather than providing incentives or pay.

Meanwhile in 2015, Armstrong noted that cognitive evaluation theory advocates for intrinsic motivators to be considered in reward practices with a view to managing performance. Employees may therefore be motivated by non-financial rewards. Similarly, Herzberg’s (1968) two-factor theory argues strongly for intrinsic factors as the means to motivate staff including stretching work and recognition for achievements. Herzberg’s theory and declaration that the absence of a ‘hygiene’ factor can demotivate staff draws parallels with Total reward (as cited by Armstrong 2015; Brown, 2014). The importance of these intrinsic factors and non-financial rewards has support from the above theories.

### ***2.2.1.3 Reward provision and communication theories***

In addition to non-financial rewards, the provision and communication of rewards have received attention by reward theorists. For example equity theory according to Adams and Shortland & Perkins (1965; 2016) focuses on the fairness of the salary and rewards provided, particularly in comparison with colleagues. Shortland & Perkins (2016) explain that equity theory requires employers to understand the underlying values of their employees and the rewards that are appreciated. The concept of equity is closely related to equity theory and has been defined by Armstrong (2015b) as a sense of objectivity in comparison with another person or group. Comparing oneself with others on the issues of employee salaries remains a sensitive issue.

A further sensitive issue in the provision of reward occurs when employers hold expectations of employees and likewise employees hold expectations of their employers. Rousseau & Tijoriwala (1998) outlined employee perceptions of these employer obligations in providing reward and incentives in the psychological contract. The psychological contract is defined as the balance of responsibilities between the employer and employee based on the employee's own perceptions (Rousseau & Tijoriwala,1998). The views of employees on the entitlements they should receive from their employer may influence their perceptions on the rewards they receive (Shortland & Perkins, 2016). This points to a potential difference in perceptions between employees and employers on the rewards that should be provided to employees. If an employee does not receive rewards they believe should be given, this may negatively impact on motivation (Rousseau & Tijoriwala,1998; Shortland & Perkins, 2016).

Kaplan (2007) utilised a less controversial argument encompassing the manner in which rewards are provided including intrinsic and extrinsic factors, defining Total Reward as “everything that employees’ value in their employment relationship—compensation, benefits, development and the work environment” (p. 16). This notable development in reward adds weight to theories focused on intrinsic factors and non-financial rewards. An earlier approach to reward was offered by Lawler (1995) in the ‘New Pay’ which advocated for pay transparency, structure of reward practices and clear management communication. Lawler’s (1995) ‘New pay’ framework provided parameters which many HR managers and leaders are still guided by, for example, ensuring reward communications are carefully planned. One could interpret principles of reward communication and a clear structure for reward practices as part of intrinsic rewards within Total Reward by providing an environment for reward practices that staff appreciate. The theories on the provision and communication of reward reflect the varying interpretations existing within the business world.

### ***2.2.2 Organisational culture theories***

Varying interpretations are also cited with regard to managers expected behaviours of teams and employees. This leads one to ask, what the existing and expected organisational behaviours, norms and culture, are. Schein and Scheiner (2016) define culture as an “accumulated shared learning of a group...a pattern of beliefs, values and behavioural norms that come to be taken for granted as basic assumptions” (p. 6). Using this interpretation, it is clear that culture is multifaceted. In addition, Schein and Scheiner in 2016, established three levels of culture: the

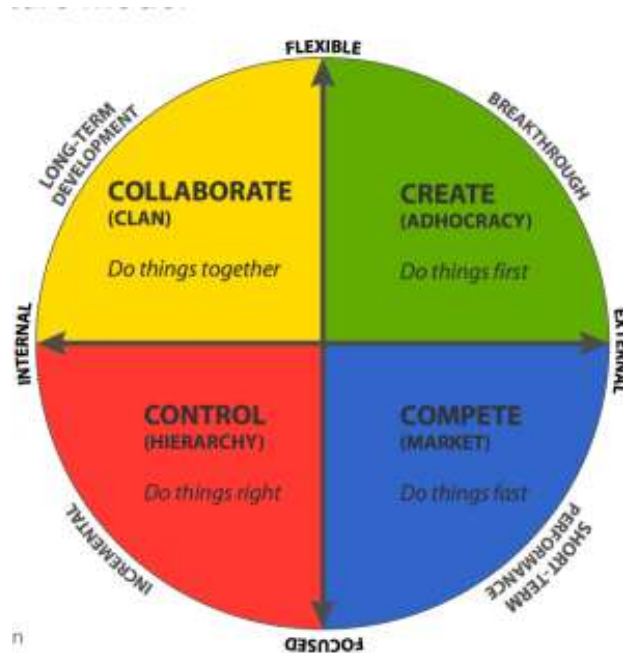
first level focusses on artefacts or visible actions. Bolman & Deal (2017) explained this may include the accepted office dress code or notable actions of leaders who can become heroes. The second level is concerned with values (Bolman & Deal, 2017). Schwartz & Bardi (2001) define values as a guiding compass based on beliefs and aspirational objectives. Today values are widely recognised as an integral part of organisational culture with many organisations publishing their vision, mission and values for all stakeholders to view. In Schwartz and Bardi's (2001) longitudinal study across 56 countries including Nigeria, Uganda and Ghana, it was observed that African nations stand out for prioritising values of conformity over other values.

The third level of culture focuses on assumptions that are invisible, existing beneath the surface or to use the metaphor 'beneath the iceberg' (Schein & Scheiner, 2016; Teegarden, Rothman Hinden, & Sturm, 2010). The foregoing three levels of culture offer useful means to understand the various ways culture can manifest in organisations. Denison & Mishra (1995) provided an alternative interpretation of organisational culture looking at dimensions including the objectives of the organisation, flexibility and reliability. A reliable organisational culture according to Denison and Mishra (1995) may support organisational performance while an objective focused or 'mission culture' can lead to enhanced profitability. This purports that consistent behaviours and values are appreciated by employees. Later evidence provides more tangible support to this view in a wider study covering over 100 companies and over 80,000 employees (Kotrba et al., 2012). Interestingly, the latter study utilised quantitative methods and a much larger sample.

#### ***2.2.2.1 Competing values framework***

Meanwhile, Cameron, Quinn & Rohrbaugh (2006; 1981) outlined an alternative view of how culture can manifest in organisations in the competing values framework (CVF). Cameron (2006) identified four cultures that drive the approach to work underpinned by different values for each.

Figure 2.1 provides an overview of the four cultures identified.



**Figure 2.1: Competing Values Framework (Source: Cameron, 2006)**

As seen in Figure 2.1, there are four cultures identified: clan, adhocracy, hierarchy and market. Each culture possesses their own characteristics and leadership style (Cameron, 2006). According to Cameron (2006), clan culture is characterised by a collaborative leader with values that emphasise teamwork and communication. Whereas the hierarchy culture is characterised by values of compliance and stability (Kapetaneas, Kastanioti, Lazakidou, & Prezerakos, 2015). This contrasts with the market culture which as seen in Figure 2.1, emphasises short term orientation with high targets and fast turnaround times. The adhocracy culture emphasises flexibility and radical change (Cameron, 2006). Table 2.1 provides a more in-depth overview of the four culture types in the competing values framework.

**Table 2.1: The Competing Values Framework Culture Types (Source: Adapted from Cameron & Quinn, 2011, p. 53 and [Quinn and Kimberley, 1984 as cited by Hartnell, Ou & Kinicki, 2013, p.279])**

<b>Culture</b>	<b>Beliefs</b>	<b>Leader Type</b>	<b>Value Drivers</b>	<b>Artifacts (behaviours)</b>	<b>Theory of Effectiveness</b>
Clan	People behave appropriately when they trust organization.	Facilitator Mentor Teambuilder	Commitment Communication Development	Teamwork Participation Communication	Developing people and commitment
Adhocracy	People behave appropriately when they understand the task.	Innovator Entrepreneur Visionary	Innovation Transformation Agility	Risk-taking Originality Flexibility	Continual change and innovation
Market	People behave appropriately when they have clear objectives and are rewarded for their achievements.	Hard-driver Competitor Producer	Market Share Goal achievement Profitability	Objective setting Rivalry Assertive	Client focus and competition
Hierarchy	People behave appropriately when they have clear roles and policies.	Coordinator Monitor Organizer	Efficiency Speed Consistency	Compliance Reliability	Controls, systems and productivity

As can be seen in Table 2.1 the four culture types in the competing values framework (Cameron & Quinn, 2011, Quinn & Kimberley, 1984 [as cited by Hartnell, Ou & Kinicki, 2013]) present a detailed overview of the facets of an organisation including the beliefs, values, behaviours and leadership styles. Clan culture emphasises trust and commitment and opposes the market culture which emphasises competition and target fulfilment (Cameron & Quinn, 2011). The role of policies is presented as crucial under the hierarchy culture by Cameron & Quinn (2011) which contrasts with an evolving environment described in the adhocracy culture.

In an earlier iteration of the competing values framework, Quinn & Rohrbaugh (1983) described values as drivers of the organisation's efficiency. The 1983 Framework positions an internal value as focused on harmony of employees at the expense of competitiveness. Similarly, Swidler (1986) claimed understanding culture was critical in explaining how values guide the actions of organisational leaders. Values are therefore suggested as the foundation of an individual's behaviour. Conversely, a cultural profile that seeks to assess the suitability of an individual for an organisational culture was developed and tested against organisations, finding that values appeared relevant to assessing suitability (O'Reilly Chatman, & Caldwell, 1991). The concept of assessing the suitability of an organisational culture has become a popular practice to assess in recruitment and particularly using interviews and psychometric assessments in the last three decades.

The theories outlined thus far all position values as being fundamental to analysing the culture of an organisation. The Competing Values Framework (Cameron, 2006; Cameron & Quinn, 2011; Quinn & Rohrbaugh, 1981) offers a significant theoretical perspective on organisational culture research, providing a clear connection between leadership styles, ways of working and organisational cultures. Yet, there is a danger in all cases that analysis of an organisational culture could be oversimplified to one description alone, while in reality an organisation may exhibit multiple cultures with a stronger tendency towards one particular culture. Although, Hartnell, Ou & Kinicki in 2011 claimed that an organisation can effectively exist with multiple cultures as defined by the competing values framework. Therefore, the competing values framework in particular can assist in diagnosing the organisational culture.

Diagnosing the culture of an organisation can aid leaders in understanding the impact on their ways of working among other factors. Organisational culture diagnosis often reveals the dominant culture along with other subcultures that may exist. Culture diagnosis is often considered in the context of change management using culture assessments although it can also occur during times of stability (Schein & Scheiner, 2016; Bolman and Deal, 2017). Indeed, Teegarden et al (2010) advocated for a number of culture analysis tools building on the work of Schein. The diagnostic tools take the form of storytelling and stakeholder participation (Schein & Scheiner, 2016; Teegarden et al, 2010). Similarly, Cooke et al. (2000) developed the Organisation Culture Inventory, which has been used to measure twelve behaviours. Each tool offers a framework for analysing the present organisational culture. It remains unclear from the theoretical literature which tool is preferred or considered the most reliable.

### ***2.2.2.3 Subculture theories***

The existence and influence of subcultures on organisations depends very much on the interpretations presented but there is unlikely to be one subculture alone in an organisation (Martin, 1995). Martin and Siehl (1983) have defined subcultures as multiple multifaceted and overlapping cultures that may exist within an organisational culture and can at times oppose each other. Furthermore, Martin & Siehl (1983) identified three subcultures which may exist alongside a dominant culture. These include a harmonious subculture supporting the dominant one, and an independent subculture with its own values that does not impact the dominant culture's values. The third subculture - counter culture- is the most difficult to manage alongside the dominant culture with opposing values that can evolve as result of stories to create the subculture (Martin & Siehl, 1983).

In a later work Martin (1995) takes a similar view that three interpretations of culture result in three views of subcultures. Conversely, Gregory (1983) critiques the concept of subcultures as overly simplistic, arguing that multiple cultures exist within organisations and are more complex than subcultures. Gregory (1983) looked at a specific subculture known as occupational culture claiming specific occupations possess their own values and can influence organisational performance by avoiding teamwork and shared objectives. Schein (2004) supports this view that occupational cultures may exist in established professions and in addition offers three levels of subcultures ranging from actors, to specialists, to leaders. This categorisation may be viewed as an overly simplistic view of subcultures. The foregoing theories provide valuable views on how subcultures can influence an organisation and relate with the dominant culture.

### ***2.2.2.4 National culture theories***

Hofstede's research (1983;2010) has positioned national culture as a dominant theory exploring the potential impact of national culture in organisational culture. Hofstede (1983; 2010) developed five dimensions of national culture in his longitudinal studies with the most recent addition being the short term versus a long-term orientation. This study established that countries in Africa exhibit a short term orientation (Hofstede & Minkov, 2010). Meanwhile, an alternative notable longitudinal study by Trompenaars & Hampden-Turner (2000) on national culture provides noteworthy perspectives to consider. In Trompenaars & Hampden-Turner's (2000) longitudinal study conducted over 15 years in several organisations across 50 countries across Europe, Asia and the Americas, the researchers discussed practical implications of national culture for business. Unlike Hofstede (1983;2010), this study has conducted very little research in Africa

(except for South Africa). This therefore raises the issue of relevance of Trompenaars & Hampden-Turner's (2000) study particularly in Sub Saharan Africa.

It has been highlighted by Trompenaars & Hampden-Turner (2000) that local contexts prefer to follow their own relevant flexible practices rather than comply with Western Headquarters expectations. Similarly, Hofstede's (2010) short term orientation emphasises accomplishment and flexibility with less focus on honesty and self-discipline. Notably flexibility and short-term focus are tendencies, however they may both influence behaviour in organisations and the organisational culture. Meanwhile, Meyer (2015) has developed eight cultural dimensions including communication, decision making, leadership and approaches to time. Nonetheless, the only African countries represented in Meyer's 'The Culture Map' book are Ghana, Nigeria and Kenya. Markedly, Kenya and Nigeria are observed to have a flexible time culture which Meyer suggests impacts on how people from different cultures work together. On Meyer's (2018) website, the tool to assess the eight dimensions can be explored in other African countries including Angola, Ethiopia, South Africa, Uganda and Zimbabwe. Whereas Lee (2010) asserted one's national culture may change when living in another culture with the possibility that an individual develops two cultures as part of their identity. Yet, Lee warns in such a scenario one culture should not dominate another.

### ***2.2.3 Selected theoretical framework***

Having reviewed the notable reward and culture theories, it is worth highlighting that many empirical researchers have applied leading culture theories already discussed to explore the relationship between organisational culture and reward. This will be discussed in detail in the empirical review. Hofstede's Cultural Dimensions and Cameron's Competing Values Framework have been utilised in many studies to explore culture and reward (Chiang, 2005; Demir, Ayyildiz Unnu, & Erturk, 2011; Tosi & Greckhamer, 2004). This study intends to utilise the competing values framework to examine the reward practices, dominant culture and subcultures in the case study NGOs. Cameron & Quinn's (2011) framework provides four interpretations of cultures each with their own leadership philosophies and characteristics.

The competing values framework was believed to be applicable as it provided sufficient scope to diagnose the cultures given that notable features are evident such as values, behaviours and leadership styles. In addition, the team preferences and behaviour elements of the framework were utilised to assess the financial rewards, non-financial rewards and provision and communication of reward in each case study NGO. This approach has been successfully undertaken in other studies (Demir et al., 2011; Di Stefano, Scrima, & Parry, 2017; Kapetaneas et al., 2015; Madhani, 2014; Naranjo-Valencia et al., 2011). None of the empirical studies located by the researcher have drawn on the competing values framework utilising a case study of NGOs in South Sudan.

### **2.3 Empirical review of literature**

Following the review of the theoretical literature, a review of the empirical literature on reward practices, organisational culture, subculture and influences of reward on organisational follows.

#### ***2.3.1 Provision and communication of reward***

The development of reward policies and strategies may be viewed as a set of deliberate choices on how rewards will be provided and communicated to employees. Armstrong, (2015a) claimed the considerations for reward communication and provision include alignment with corporate strategy, outlining expected employee conduct, recruiting and retaining employees, fostering engagement and ensuring employees are rewarded based on their contribution and own requirements. This contends the rewards provided must relate with corporate and employee performance expectations. A similar view by Perkins et al. (2016) proposes that reward management is a series of deliberate actions that may convey messages on how leadership wish to appreciate employees. Reward management appears to possess significant power in communicating how leadership values their employees. Meanwhile, CIPD (2016) has observed a clear statement of reward intent is required for a reward strategy. The CIPD's interpretation of a reward strategy appears clear, yet this may be viewed as the ideal. The reward choices described appear to form the basis of a Reward Strategy.

The World at Work claim that reward choices must incorporate the corporate and HR strategies (CIPD, 2017b). The alignment of higher strategies suggests a clear connection must be made between each strategy. The CIPD (2018) has also claimed that an organisation's values are revealed by their reward choices and strategy. This points to a potential relationship between corporate strategy, reward management and values. Similarly, Madhani (2015) argued that the

organisational culture drives the reward strategy. Lawler (1995) adopted a similar view that an effective reward strategy relies on values, communication and an employee pay structure. The above views point to a potential relationship with organisational culture which will be discussed further later on in the chapter.

### ***2.3.1.1 Provision and Communication of Reward in the Aid sector***

When examining reward policies and strategies, these must be considered in the context of NGOs. In the aid sector, McWha-Hermann et al. (2017) pointed out that NGOs must have a clear reward strategy as a source of competitive advantage. Reward has received increased attention in the Aid sector in the last two decades with larger NGOs appointing Reward Managers to lead this area of HR. The prevalence of the dual salary system has been a source of tension for many national NGO employees, with studies establishing a sense suggesting it may be increasing rather than reducing poverty and feelings of unfairness in comparison with expatriate colleagues (Carr, Mcwha, Maclachlan, & Furnham, 2010; McWha-Hermann et al., 2017). Indeed, Carr et al. (2010) observed the lowest paid staff experienced more extreme feelings of reward inequity in a study of over 1,200 expatriate and local NGO employees in various countries including Uganda, Malawi and China. This suggests that the salary gaps can be large, and different approaches to benefits are being used by NGOs. Similarly, Marai et al. and Munthali et al. (2010; 2010) noted that NGO employees in Oceania, Malawi and Uganda were more likely to feel demotivated and consider leaving the NGO due to the same reward inequity

In Kenya, Chen, Kraemer, & Gathii (2011) also reported feelings of reward inequity in the private sector in a study of multinational companies, revealing that multinationals may not consider the skill sets of local employees sufficiently in reward decisions. The issue of fairness in reward also extends to gender. In a 2018 study conducted by The Guardian of UK Headquartered charities' salaries, it was established that the gender pay gap persists (where men are paid more than women) with the most affected International NGOs (INGOs) being World Vision, Tearfund and Oxfam. This suggests potential gender pay discrimination.

In 2017, the CHS Alliance partnered with McWha-Hermann et al. to conduct a qualitative study called Project Fair seeking to research the current reward practices amongst numerous NGOs. Through a series of interviews and workshops, the project established a number of key findings.

McWha-Hermann et al (2017) noted that culture and particularly values were an important factor in the reward strategy of NGOs . A notable recommendation from the Project FAIR study was to align an NGO's values to their reward strategy (Mc-Wha-Hermann et al., 2017). This is further reinforced by Mcwha-Hermann's (2019) draft reward principles for the Aid sector which include ensuring that reward practices are in sync with the NGO's mission and values. This indicates a clear intent to incorporate organisational values and purpose into reward practices. Similarly, Denison (1995) established that an organisation's mission when considered as part of culture is an indicator of organisational success. Meanwhile, Project Fair's recommendation of total reward reinforces evidence in the empirical literature that this approach is not practiced widely by NGOs. There appear to be a variety of approaches with issues of fairness, transparency and organisational values remaining critical considerations.

### ***2.3.1.2 Provision and Communication of Reward in South Sudan***

In December 2017, previous reward approaches and regulations were updated in South Sudan in a new Labour Act (South Sudan NGO Forum, 2017; Sudan Tribune, 2017). Prior to this, South Sudan had relied on the previous labour laws of Sudan. There remain a number of uncertain areas in the Act, including the payment of gratuity versus National Social Security that are being clarified with the government, by NGOs operating in South Sudan. If the gratuity is to be paid in addition to the National Social Security this would result in an increase for NGO workers benefits.

### ***2.3.2 Financial reward***

Benefits are often classified as form of financial reward. Armstrong (2015a) defines financial reward as all aspects of the reward package which has a fiscal value and can be costed This is often also referred to as 'extrinsic reward' with Perkins et al. (2016) offering a similar definition of concrete rewards that are provided to employees. In 2011, Von Bonsdorff conducted a study in Finland on the influence of demographics on reward, finding that financial rewards including annual salary were favoured by more mature nurses. A study by De Hauw & De Vos ( 2010) yielded similar results that younger people may be flexible on their salary and financial reward expectations during national economic crises. Employees salary and financial reward expectations appear to be fluid and subject to change.

Moving to the Aid and Healthcare sector in developing countries, a study by Williams, Blair-Loy, and Berdahl (2013) established that salary takes on less importance for Healthcare workers working in post conflict environments. Scott, Arias, Gerard, & St-Hilaire (2011) found that financial rewards were related with performance to a greater degree than non-financial ones, based on NGO workers' perceptions in Pakistan. This implies that NGO workers have an expectation of a salary and other financial rewards, which if not given can negatively affect the employees' performance. On the contrary, a study by Promberger, Marteau, and Psychology (2013) found inconclusive evidence on financial rewards as motivators to performance. However, it should be noted that the latter study was not conducted in the aid sector. In a study of Healthcare professionals working in Finland, Seitovirta, Lehtimäki, Vehviläinen-Julkunen, Mitronen, & Kvist (2018) revealed that different rewards were appreciated by different demographic groups and recommended a range of reward options (financial and non-financial) to select from.

Expatriates are a particular group of NGO workers in the aid and healthcare sectors whose financial reward packages often receive significant management attention. Notably, Water Aid (2017) already adopts a single system Reward model, meaning all staff (international and national) are paid on the same salary scale. WaterAid (2017) highlighted that international staff do receive some additional benefits related to their relocation. In a study of expatriate employees Bonache, Sanchez, & Zárrega-Oberty (2009) established that the higher the perceived difference in pay with other colleagues, the higher the perceived unfairness. Although this study was not conducted in the aid sector, it does offer valuable insights. Meanwhile, in a 2016 study conducted by Shortland & Perkins female expatriates perceived similar feelings of inequity. Both studies draw on equity theory ([Adams, 1965] as cited by Shortland & Perkins, 2016). However in the latter study there was a lack of focus on expatriates working in Africa with just one participant working in West Africa (Shortland & Perkins, 2016). McWha-Hermann et al. (2017) describe the “economic turmoil policy” adopted by some NGOs in the event of hyper/extreme inflation where all staff receive the additional financial benefit. This points to a flexible financial reward practice amongst some NGOs surveyed.

### ***2.3.2.1 Benefits and incentives***

Benefits and incentives are another significant aspect of financial reward. Heery & Noon (as cited by Perkins et al. (2016)] define incentives as rewards that are granted upon the achievement of a goal. Incentives have been widely used in the sales profession, even though it has been discovered that equity is at times disregarded by managers (Segalla, Rouziès, Besson, & Weitz, 2006). Whereas, Kuratko et al (2011) observed incentives have been widely encouraged to stimulate entrepreneurship and risk taking. It should be noted that incentives and benefits are adopted across numerous professions and sectors. These may take the form of bonuses, with considerable debate on whether limits should be in place (Bénabou & Tirole, 2016; Willis Towers Watson, 2017). In a review of historical empirical evidence Shaw and Gupta (2015) claimed financial incentives do achieve the intent to improve productivity but warn mixing of incentives without consistent objectives may create confusion. Shortland & Perkins (2016) argued that when considering benefits, the role of equity has been found to be a factor for female expatriates. Benefits are potentially sensitive and controversial for expatriates when different practices apply.

Looking at incentives for Healthcare and Humanitarian workers, it is clear in the health sector in developing countries that incentives are commonly used. Witter et al. (2012) conducted a study of health care workers including volunteers, concluding that incentives (both financial and non-financial) can support motivation in countries that are recovering from conflicts, for example Sierra Leone. In a study of healthcare workers in Narok County, Kenya, Momanyi et al (2017). noted that performance and effort was not rewarded, suggesting that rewards could motivate increased performance. Incentives appear to be a means to supplement the salary and may be tied to performance. Whereas Namakula, Witter, Ssengooba, & Ssali (2013) claimed in a study in Uganda that healthcare workers did not find the incentives provided to be motivating as both the salary and incentives were considered to be very low by participants. In Zambia, Ashraf, Bandiera, & Jack (2014) asserted that health volunteers were positively influenced by the presence of financial incentives . Healthcare workers incentives have been extensively studied, particularly in relation to motivation.

### ***2.3.3 Non-financial reward***

Non-financial reward which is at times called intrinsic rewards often sit alongside financial rewards and benefits within reward practices. Perkins et al (2016) have defined non-financial reward as the rewards an employee may gain as a result of work undertaken. One practice recognising non-financial reward in recent years has been the emergence of Total Reward. Thompson (2002) explained that Total Reward models include people-centric and custom fit

although one approach does not suit all organisations. However, a study conducted by AON Hewitt in 2012 (as cited by Brown et al., 2016) concluded that high performing companies around the world favour Total Reward. (Tsede & Kutin's (2013) study in Ghana established that most companies surveyed focused on financial rewards rather than the intrinsic ones. Organisations may not know the value of the non-financial rewards employees have access to or may not appreciate those intrinsic factors such as role autonomy and work environment, as components of a Total Reward package.

In a 2012 study of Elder care organisations in Finland and Italy Hulkko-Nyman, Sarti, Hakonen, & Sweins) concluded there was a need to develop non-financial rewards. Likewise, Prouska et al. (2016) conducted a study of SMEs in Southern Europe and established that culture, employee voice and work life balance were all positive aspects of the Total Reward package. Kaplan (2007) noted that Google clearly articulates the benefits of working for them, seeking to make employees lives outside of work easier. This points to the influence of intrinsic and non-financial rewards. This is reinforced by Hult (2008) who claimed that engaging work was the biggest motivator for employees. Total Reward and non-financial reward appear to possess the potential to motivate employees, which connects with the aims of reward outlined by Armstrong (2015). Conversely, Brown (2014) argues for an alternative reward approach “smart rewards” (p.148) claiming that Total Reward is dead. Brown’s ideal is a simpler approach that connects heavily with organisational values and a stronger emphasis on measurement.

In reviewing empirical research in developing countries and also for the healthcare and aid sectors, it has been observed that non-financial rewards impacted on how people perceived jobs (Schlechter, Thompson, & Bussin, 2015), suggesting that employees value intrinsic benefits highly. Oberholster, Clarke, Bendixen, & Dastoor (2013) in a study of Christian humanitarian workers, found out that non-financial benefits significantly impact positively on employee motivation. The opportunity to provide a service could be witnessed for Healthcare workers also (Witter, Tulloch, & Martineau, 2012). Petersen (2012) also explored the intangible benefits employees experience, in this instance the opportunity to use one’s faith at work in a study of two Muslim NGOs. Unlike values of faith, an alternative study revealed that the values of managers impacted on the benefits of flexible working (Leslie, Manchester, Park, & Mehng, 2012). Managers appear to have a powerful role in influencing the perception of non-financial benefits. Based on the foregoing studies, there are various cultural approaches that managers have been advised to take into account when developing reward policies and practices (Herkenhoff, 2009).

### ***2.3.4 Organisational culture***

Many leaders attempt to set their desired organisational culture which may include a range of reward practices for their teams. Ogbonna & Harris (2002) conducted a qualitative study exploring interpretations of culture involving interviews with almost 200 people in four case study organisations in the hospitality sector in the UK. Managers interviewed displayed an advanced appreciation of the importance and complexity of managing cultural dimensions at work (Ogbonna & Harris). This suggests that in a multi-cultural environment such as the hospitality sector in the UK, there are a range of personal values employees hold. In a similar sector looking at restaurants in the US, Liden et al. (2014) established that a 'serving culture', which is fulfilling the requirements of others first in a supportive setting, had a positive relationship with employee performance. Based on this study people service appears to contribute to a productive culture and leads to greater performance. Meanwhile, taking the experience of Siemens who attempted to implement a so called 'equity culture', Muntermann, Mannert, Wolff, and Zschoche (2015) realised that the leadership established the different communication needs of employee groups according to each local context and tailored their messaging accordingly. This example of establishing profit sharing did generate the desired behaviours of responsibility and ownership for one's performance. These studies signal the complexity of organisational culture irrespective of sector, and that one approach does not suit all organisations.

#### ***2.3.4.1 Culture in Aid sector***

Given the context of this study, it is important to examine the literature on organisational culture in the aid sector. One analysis of a typical NGO culture asserts the core belief of their existence is to make swift decisions to save lives and in doing so risks hindering collaboration and knowledge sharing (Teegarden et al., 2010). The core values of an NGO remain critical in driving the desired culture and behaviours. For example, Save the Children's (2015) mission focuses on promoting health and wellbeing for Children while reducing poverty. Their values include "accountability, integrity and ambition". Many NGOs have a common mandate of 'do no harm' for the communities and beneficiaries they serve. Beneficiaries are normally recipients of aid or other project activities provided by NGOs, the Church, UN agencies or Government agencies (Wieners, 2018). Many of these values are drawn from various sources including the Universal Declaration of Human Rights and the Core Humanitarian Standard (Alliance, 2016; United Nations, 2018) among others. The culture of an NGO may also differ depending on their mandate. Prasanna and Haavisto (2018) in a study exploring relationships with NGOs and suppliers

established that values were the most significant aspect of the culture. This reinforces the emphasis NGOs place on their values.

Notably, these values have been called into question in 2018 as a result of the Oxfam scandal in Haiti, along with other scandals that have arisen subsequently (Gayle, 2018). The sexual exploitation of prostitutes and beneficiaries in Haiti by Oxfam senior staff was uncovered in February 2018, when it emerged that the NGO sought to cover up the evidence (BBC News, 2018a). The UK Government has been particularly critical of the situation, with an MP from the Select Committee concluding in July 2018 that there was a cultural issue across the aid sector, of exploiting the most vulnerable communities, and with scandals dating back to 2002 (BBC News, 2018). The Committee advocated for a culture that rejects exploitation in all forms. Claims have also been made of sexual exploitation against NGO workers and beneficiaries in South Sudan (Gayle, 2018; The Guardian, 2018b). Similarly, Amnesty International has found itself in the media during 2018 and 2019 after two of their employees committed suicide in 2018 and the subsequent enquiries into the workplace culture (McVeigh, 2019). The most recent report based on independent interviews led by Psychologists with over two thirds of Amnesty's workforce found the workplace culture was characterised by bullying, confrontation and a lack of trust between the leadership and employees (McVeigh, 2019). These scandals and allegations have perhaps affected some stakeholders' perceptions of some of the NGOs cultures particularly Oxfam and Amnesty International. Nevertheless, there is a widely held view that the majority of NGOs are living out their values in serving beneficiaries without exploitation.



#### **2.3.4.2 Values**

In a study exploring Schwartz' 10 values across 53 countries Fischer, Vaclair, Fontaine, and Schwartz, (2010) revealed values to be similar at national and individual levels. Similarly, Burnes & Jackson (2011) reviewed existing research on change management and purported values in support of organisational goals have been shown to support change initiatives. In 2017, Bourne et al. defined espoused values as values connected with an organisation strategy that an organisation communicates, often publicly. Bourne et al developed a conceptual map based on the values of over 500 organisations and claimed that espoused values must be adaptable to co-exist with other values in an organisation.

An organisation's espoused values therefore appear to be just one collection among many sets of values, pointing to a complexity of cultures that may exist alongside each other. Pino, Gardey and Hagen (2008), in a qualitative hospital setting study, explored hospital employees' perceptions of emergencies using Schein's perspective on cultural artefacts. Findings showed that employees chose to follow their own values instead of the official system as an artefact. It appears that values took precedence over artefacts in this case. A related study of values in a hospital in Greece drew on the Competing Values Framework identified, but failed to establish a single set of values or one dominant culture (Kapetaneas et al., 2015). The Greek study implies that multiple subcultures may be present with many different value systems at work. Field (2017) similarly reported that humanitarian workers values operating in emergency contexts were found to conflict with the local community. The foregoing studies on values point to the conflicts that may arise between values and subcultures within organisational cultures.

#### ***2.3.4.3 Subcultures***

Subcultures have been studied in various settings including hospitals. Carlström & Olsson's (2014) study of Swedish clinics explored change utilising the Competing Values Framework and found that the subcultures which had not experienced radical change were found to be the most change-resistant. The study is useful given that several subcultures in a hospital setting were identified including occupational cultures. In Ghana, Owusu (2012) presented a similar view, suggesting that the presence of subcultures may hinder the organisational culture, particularly in a change process. Both studies present subcultures as complex and a potential hindrance to change initiatives. Notably, organisations where project management dominates, for example the study of firms in Slovenia, three levels of culture were diagnosed: corporate, project and team culture (Stare, 2012). This draws parallels with a medical study conducted by Rostila, Suominen, Asikainen (2011) where multiple layers of values appeared to exist.

#### ***2.3.4.4 South Sudanese culture***

When exploring cultures and values, it is important to also examine the South Sudanese national culture. The nation of South Sudan has suffered exploitation partly in the hands of some NGO workers, but more extensively as a result of protracted conflict which has left the majority of the population living in poverty. NGOs are providing humanitarian support including food security, shelter, water and sanitation (WASH), education, health and peace building among others (UNOCHA, 2018). UNICEF (2018) has estimated that 7.1 million South Sudanese are food-

insecure, 1.84 million are internally displaced and a further 2.47 million are living as refugees in neighbouring countries including Uganda, Kenya and Sudan.

Frahm (2015) argued as a newly independent nation, South Sudan has challenges in establishing a national identity and culture, with some arguing that no culture exists as South Sudan and is a group of different tribes only. There are 64 tribes in South Sudan, with perhaps the best known being the Nuer and Dinka tribes (Eastern Melbourne Migration Centre, 2012). Decision making is often determined by age more than by hierarchy or education (Centre for Intercultural Learning: Global Affairs Canada, 2017). National heroes in South Sudan include John Garang and to a lesser extent the model Alek Wek. Marlowe (2012) conducted an ethnographic study of South Sudanese participants living in Australia, claimed that South Sudanese identity jarred at times against the Australian culture. The South Sudanese culture and national identity appears complex particularly for those living outside the country.

### ***2.3.5 Influence of reward practices on organisational culture***

The complexity of culture as a concept was also explored by Wright (2013) alongside reward with commonalities existing between the two areas. The thesis of Wright (2013) is particularly relevant to this study, the analysis of the influence of organisational culture on reward practices and reward on organisational culture at UK organisations. Wright (2013) found that a relationship exists between culture and reward, however it was not strong and influenced by a number of factors. Notably the same study in 2013 by Wright concluded that a subculture may impact on the relationship. It must be remembered that this study was undertaken in the UK across a range of sectors. One of Wright's (2013) case study organisations was a charity with a mission that was clearly articulated. Subcultures may however exist in tension with the dominant culture.

Moving on to look at the relationship between reward and organisational culture in other studies across the world, Lawler (1995) noted that reward can influence a culture due to the impact on employee engagement and performance. Furthermore, Kerr & Slocum (1987) claimed that reward can influence culture and that cultures can evolve over time if rewards are provided in a structured manner. In a study of 14 different national cultures Fischer & Smith (2003) established that Hofstede's power distance theory best explained the cultural differences in reward decisions. The same study noted that individual preferences could override cultural tendencies. Hofstede's cultural dimensions (1983; Hofstede & Minkov, 2010) has often been explored in relationship to reward with a danger of becoming over researched.

In 2012 (Beaten & Verwaeren) led a study in Belgium and the Netherlands observing that the regulatory context and culture influenced the selection of reward practices. Furthermore Beaten & Verwaeren established that adaptive reward approaches were more common where local country offices had more autonomy. Based on this study, the reward package appears to be influenced by the legal context, culture and the relationship between headquarters and local offices in reward decisions. An alternative study by Bonache and Zárraga-Oberty (2017) revealed that historically, expatriates have been rewarded in a consistent approach, paying the salary in the home country and recognising the inflation in the home country rather than the location of their posting. Furthermore, the study claims such a rigid approach assumes expatriates do not adapt to the host culture. Culture, in this case appears to be misaligned with reward.

The competing values framework offers an alternative means of analysing an organisational culture in the context of reward, with one study concluding that collective clan cultures favour team based rewards while adhocracy favours variable pay for rewards (Madhani, 2014). Furthermore Madhani (2014) asserts that incentive pay for performance is best suited to Market and Adhocracy cultures while longer term reward practices are suited to the stable culture of Hierarchy. This suggests that the culture may impact on the rewards consciously or subconsciously. Furthermore, cultures with developed welfare systems were found to favour different rewards (Chiang, 2005), suggesting that the policy of Governments impacts on individual reward preferences.

Looking at reward practices and organisational culture across sectors in Africa, Bussin et al's (2016) study of IT firms found that short term and team-based rewards were favoured. This suggests that individualism and collectivism play a role in reward. It is notable that the Project Fair report that explored reward practices in the Aid sector (McWha-Hermann et al.,2017) highlighted the importance of culture in setting the reward approach. Meanwhile Bussin et al (2016) in a separate South African study observed that occupational culture does influence reward practices, a conclusion is more assertive than Wright's (2013), where occupational culture influences the reward practice. The foregoing studies point to culture and at times subcultures performing a role to various extents in reward.

Meanwhile, Hofstede & Minkov (2010) asserted that performance pay may point to the short-term culture seen in Africa which often favours short-term incentives over longer-term options. This short-termism draws comparisons with the bankers' bonus culture Wright explored in 2010 which was the subject of criticism and media scrutiny following the Global recession. Even then, Trompenaars (2000) argued that pay-for-performance is unsuited to African cultures. Chiang and Birtch, (2011) realised in their study that Hong Kong participants favoured financial incentives whilst Finnish ones valued variable reward for performance. Whereas, in a 2018 study conducted by Gooderham, Fenton-O'Creevy, Croucher, & Brookes across 26 countries, culture was found not to influence whether performance based incentives were favoured. These contrasting cultural interpretations indicate much remains open to debate regarding the influence of reward on culture.

#### **2.4 Research gap**

Based on the literature reviewed, numerous studies have explored the relationship between organisational culture and reward practices. To date, however, there has been less research focused specifically on the influence of reward practices on organisational culture within the NGO sector in South Sudan. There is a growing body of research on NGO practices within Africa, with more evidence being collected on reward practices for the whole sector particularly by the CHS Alliance in partnership with McWha-Herman et al. (2017). Given the specific challenges faced in South Sudan due to the fragile transition to peace and the important role of NGOs in supporting the needs of the population, it would be worthwhile to fill this research gap to explore the influence of reward practices on organisational culture in selected NGOs in South Sudan.

## 2.5 Conceptual framework

The researcher has drawn on the definition that a conceptual framework explains the main variables central to the study and their relationships (Miles, Huberman., & Saldana, 2014). The Literature reviewed has identified a number of variables, the most significant variables are indicated in Figure 2.2:

### INDEPENDENT VARIABLES

### DEPENDENT VARIABLES



**Figure 2.2: Conceptual Framework (Source: Researcher, 2019)**

## 2.6 Conclusion

The literature review has examined the theoretical and empirical evidence concerning reward and organisational culture. Drawing on this and in particular the findings from Wright (2013), the conceptual framework has been developed. The conceptual framework developed seeks to explore the influence of reward practices on organisational culture at the case study NGOs.

## **CHAPTER 3: RESEARCH METHODOLOGY**

### **3.1 Introduction**

The following chapter outlines the proposed research methodology, and the rationale for decisions reached. Moreover, issues of quality, reliability and ethical considerations are discussed.

### **3.2 Research design**

Research has been defined as a structured approach to gathering and analysing information with the intent of establishing insights (Saunders et al., 2012). This study has adopted a qualitative research design. The body of research exploring reward and culture in tandem favours qualitative research designs (Demir et al., 2011; Muntermann et al., 2015; Tosi & Greckhamer, 2004; Wright, 2013). Although this is not always the case as evidenced by Bussin et al (2016) in their quantitative study. Qualitative studies may be favoured in reward and culture due to the desire to infer meaning and correlations rather than to find causality (Saunders et al., 2012).

The study is descriptive in its nature, meaning the research presents an accurate account of the research population and data, and takes on a cross sectional approach, focusing on a single point in time (Saunders et al., 2012). The researcher was able to use the resources available to focus on the data collection in a single point in time.

This study utilises a multiple case study approach utilising two International NGOs (hereafter referred to as INGOs) providing humanitarian assistance in South Sudan. This is based on Yin's theory (2009) on case study research designs with an advantage that background organisational information is included as part of the research. Yin (2009) defined the case study as a research approach that requires an investigation in the actual context of an organisation. This research adopts a comparative study which is well suited to multiple case study designs (Symon & Cassell, 2012). Indeed Yin (2009) also advocated for a multiple case study design as an opportunity to understand if the findings can be replicated in either a literal or a theoretical manner. Multiple case study designs have been utilised by Wright (2013) across sectors. Numerous researchers have adopted the case study design approach (Bussin et al., 2016; Demir et al., 2011; Muntermann et al., 2015; Stare, 2012; Tosi & Greckhamer, 2004).

### 3.3 Population and sampling

The selected research population have been under-researched in the fields of reward and culture. The criteria for selection of the INGOs was that each had a different sectoral focus and originates from different Headquarters globally. Table 3.1 outlines the population and sampling frame.

**Table 3.1: Population and Sampling Frame**

Population Frame	Target Population	Sampling Frame
INGOs operating in South Sudan	INGO 1, headquartered in USA, providing humanitarian assistance in South Sudan	Country Director INGO 1 HR Manager INGO 1 Finance Manager INGO 1
	INGO 2, headquartered in Denmark, providing humanitarian assistance in South Sudan	Country Director INGO 2 HR Manager INGO 2 Finance Manager INGO 2

As outlined in Table 3.1 the same roles were selected from each INGO. A heterogeneous purposive sample was utilised due to the comparative study, focusing on detailed analysis of themes and a diverse group of roles at INGO1 and INGO2 (Saunders et al., 2012). This provided a total of six participants (three from each INGO). The researcher purposively selected participants best placed to answer the research questions (Miles, Huberman & Saldana, 2014).

### 3.4 Data collection methods

The study adopted a single method approach whereby qualitative data collection methods were utilised (Saunders et al, 2012). Semi structured interviews were conducted as the primary data collection method. These aided the researcher in having more flexibility than unstructured interviews, to influence the direction of the discussion and to probe more (Brinkman, 2013). The majority of the questions were open with some probing and closed questions as needed. Each interview lasted between 45 minutes and 1 hour and 15 minutes. The researcher adopted the “receptive” style of interviewing that empowers interviewees as advocated by Brinkman (2013, p.30). Careful preparation was required to ensure the correct tone was set and the appropriate questions were asked along with an interview guide for participants. The interviews were conducted in Juba, South Sudan by the researcher. A quiet location was selected that was conducive for an interview. This was in the participant’s offices or in a meeting room.

In addition, archival research was conducted as part of secondary data collection. The data collected included HR and reward policies and the Code of Conduct.

### **3.5 Data analysis**

The data was transcribed, coded and analysed using the CAQDAS software MAXQDA 2018, to aid the analysis. MAXQDA was selected due to its ease of learning the software, the variety of colours for codes and range of visual tools available (Silver, Lewins & Bulloch, 2018). The interviews were carefully transcribed verbatim from audio recordings and handwritten notes. All participants gave written informed consent prior to the recording. The thematic analysis method as advocated by Braun and Clarke (2013) was adopted. This was decided to be the most relevant analysis method as it is ideal for those new to qualitative analysis, it is flexible in the approach to coding and is well suited to organisational research (Braun & Clarke, 2013; Symon & Cassell, 2012). Braun and Clarke (2013;2019) define thematic analysis as a qualitative analysis approach that is flexible and identifies themes across the data. This method has been extensively utilised in psychology and health research (Vaismoradi, Turunen & Bondas, 2013; Wong & Ussher, 2009; Douglas, Hamilton & Grubs, 2009).

As advocated by Braun and Clarke (2013) after reading the transcripts, codes were assigned that were relevant to the research questions and then broader themes related to the culture types and research questions were developed. Selected direct quotations were used to understand the viewpoints of the participants.

Secondary data in the form of organisational policies were analysed using the same thematic analysis method. The policies included staff handbooks for expatriate and local employees and the code of conduct. Thematic analysis is well suited to a range of qualitative data including written documents, allowing researchers to assess the themes (Braun & Clarke, 2013; Miles, Huberman, Saldana, 2014). The policies were assessed and coded to provide secondary insights on the reward and culture that was prevalent at each case study INGO. The same themes and codes were utilised as the interview thematic analysis to ensure consistent analysis of themes.

## **3.6 Research Quality, Validity and Reliability**

### ***3.6.1 Reliability***

Reliability has been defined as how constant the research findings will be (Saunders et al., 2012). There are a number of reliability considerations given the various participants. Researcher bias was a threat to the qualitative reliability, in the way that questions are asked, and the findings are interpreted. To overcome this, the researcher stated any biases that may exist and when analysing the themes, ensured contradictory findings are presented to the themes looked for (Cresswell & Cresswell, 2018). The role of language also posed a risk to the validity of the interviews. English is the official language in South Sudan but for most South Sudanese citizens, their mother tongue is Arabic or their ethnic language. The sampling frame included five expatriates from other countries. Language has been recognised that it can no longer be considered as neutral in qualitative studies in multicultural contexts (Cohen & Ravishankar, 2012). The researcher has therefore taken into account language carefully when analysing the themes. Questions were worded very carefully with clear and unambiguous terms used.

There was a risk of response bias where some questions may be left unanswered (Cresswell & Cresswell, 2018). To minimise this the researcher explained the purpose of the research both by email and in advance of the interview. A consent form was provided and signed explaining the purpose of the research which helped increase the credibility for the interview (Cresswell & Cresswell, 2018). To enhance the reliability of the study, an interview protocol was developed. This included a standard introduction, opening questions and closing remarks (Cresswell & Cresswell, 2018). The researcher also provided definitions for the key terms of culture and reward. The majority of the interview questions were open-ended to encourage more freedom in responses. The researcher's role as an outsider was a consideration as the researcher does not work in the NGOs (Cohen & Ravishankar, 2012). This may have inhibited the openness of responses.

### ***3.6.2 Validity***

Validity is defined as whether the measurements produced are measuring those intended by the research design (Saunders et al., 2012). The generic questions asked of all interviewees were pilot tested with two participants. The pilot test participants did not work at the INGOs participating in the study. The pilot test was in the form of a practice interview. The pilot interview participants gave feedback on two questions which were perceived as difficult to answer and potentially leading questions. These questions were refined based on the feedback. The validity of the interviews could be called into question due to the purposive sampling method. There is an

element of judgement, which could be subject to bias on the researcher's part. The researcher needed to be transparent on the reasons for the judgements made. The transferability of the data to other organisations is also an important consideration (Saunders et al., 2012). This is because each interview could be seen as unique. It was important to present all relevant findings including those that did not support the research questions (Cresswell & Cresswell, 2018).

### **3.7 Ethical considerations**

Ethics in research has been defined as actions of the researcher and the research population (Saunders et al., 2012). Approval has been granted by INGO 1 and INGO 2 to participate in this research. All information and data provided by participants and the participating INGOs has been kept confidential and will be utilised for research purposes only, in line with data protection guidelines. To maximise the integrity and accuracy of the interview data as advocated by Miles, Huberman and Saldana (2014) and Braun and Clarke (2013) data was transcribed verbatim and double checked, the transcripts were then anonymised, and password protected. Anonymity of the research participants has been guaranteed. Informed consent was obtained by signing the consent form to participate in the interviews. The consent form explained the right to withdraw at any time. Before the interviews, the researcher asked interviewees to sign that they consented to participate on a voluntary basis and had the right to withdraw at any stage. The principle of do no harm (Saunders et al., 2012) is especially important. If at any stage in the interview any information was disclosed that may compromise the safety of the interviewee or interviewer, then the information was discounted,. The researcher will ensure the findings are disseminated to the case study INGOs within three months of passing the dissertation. The researcher has notified the case study INGOs of the above ethical principles.

Ethical clearance has been obtained from Strathmore University's Institutional Review Board (IRB) and subsequently, ethical clearance obtained from NACOSTI for the study permit. The researcher has complied with Strathmore University's Code of Ethics, the code of conduct for participating INGOs, the Code of ethics for IHRM and CIPD and NACOSTI's code of Ethics.

## **CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS**

### **4.1 Introduction**

The following chapter presents the key findings of the study. The research aimed to explore the influence of reward practices on organisational culture in two INGOs in South Sudan. The chapter is organised according to the research objectives.

### **4.2 Background on Case Study INGOs**

INGO 1 has its global headquarters in the USA and employs approximately 5,000 staff across the world. INGO 1 provides humanitarian assistance across South Sudan to the communities, focusing on health, nutrition, safety and economic empowerment especially for women. INGO 1 operates a number of clinics and hospitals across South Sudan and has assisted 900,000 beneficiaries in the country. INGO 1 emphasises swift response in their humanitarian response. There are currently approximately 500 staff working at INGO 1 in South Sudan, including approximately 40 expatriate staff.

Participant 2 is the Human Resources Manager at INGO 1 and is a Zimbabwean national. Participant 1 has worked for INGO 1 for a number of years and has worked in South Sudan for the last four years. Participant 3 is the Country Director at INGO 1 and has worked for INGO 1 for approximately 12 years. Participant 3 has worked at INGO 1 in South Sudan for over two years and is a Kenyan citizen. Participant 4 has worked at INGO 2 for 14 years and is from Uganda. Participant 4 has worked at INGO 1 in South Sudan for four years. Participant 4's role is the Deputy Finance Controller.

INGO 2 has its global headquarters in Denmark. INGO 2's focus areas in South Sudan include food security, peacebuilding and demining. INGO 2 also provides psycho social support to beneficiaries impacted by the civil war. There are currently 90 staff working at INGO 2 in South Sudan. Participant 1 is the HR Manager at INGO 2 and is a South Sudanese national. Participant 1 has worked at the NGO for the last two years but also previously worked at the same INGO before moving to another organisation. Participant 5 is the Head of Finance at INGO 1. Participant 5 is from India and has worked at INGO 2 in South Sudan for one year. Participant 5 previously worked at INGO 2 in different locations. Participant 6 is the Country Director and is an Australian citizen. Participant 6 has worked at INGO 2 for over two years and has worked in South Sudan at different INGOs since 2014.

### 4.3 Data collection and analysis

The thematic analysis method was used to analyse the interviews and secondary policy material as advocated by Braun and Clarke (2013). The six steps outlined by Braun and Clarke and discussed by Maguire and Delahunt (2013;2017) were followed. Audio recordings of the interviews were transcribed verbatim by the researcher. Codes were developed that the researcher identified as relevant to the research objectives. The codes were identified manually then recorded using the CAQDAS software MAXQDA 2018 during the second phase of coding. The full list of the 66 codes developed can be viewed in appendix 8. Policy documents were also uploaded into MAXQDA 2018.

### 4.4 Themes arising from interviews

After identifying the codes, eight themes were identified which were relevant to the research objectives. Each code was then allocated to themes. The eight themes are illustrated in Figure 4.1.

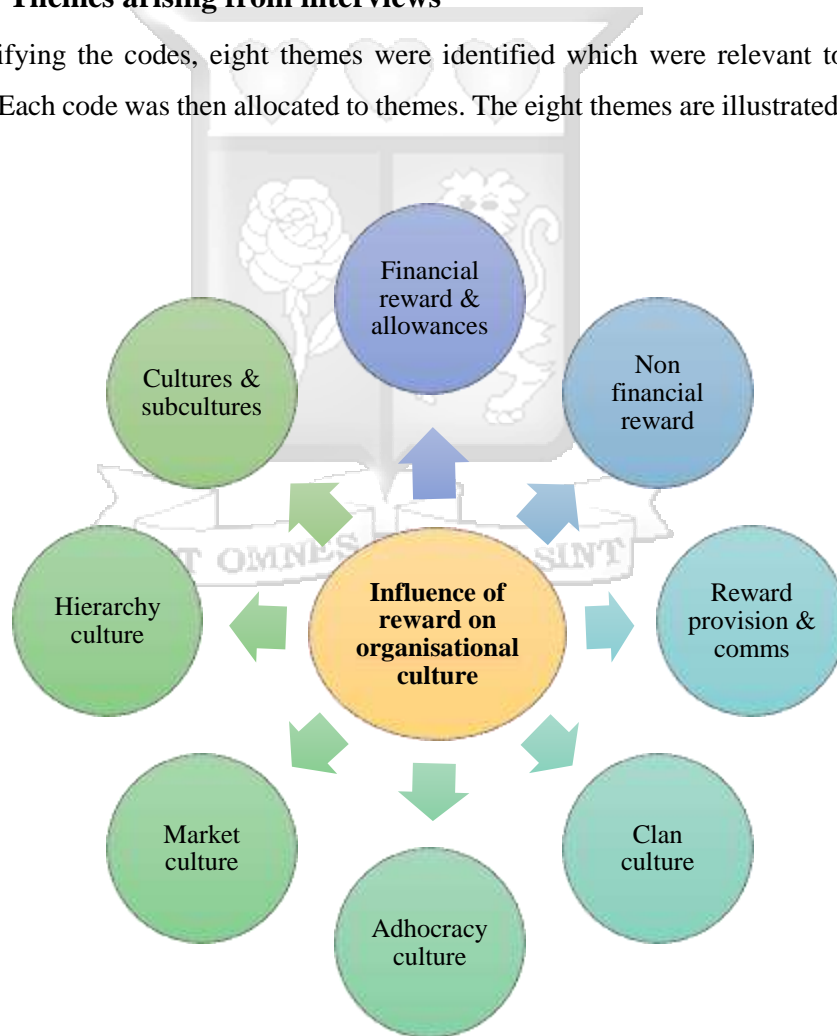


Figure 4.1: Themes Identified Arising from Interviews (Source: Researcher, 2019)

The eight themes illustrated in figure 4.1 are aligned to the research objectives and include the variables outlined in the conceptual framework. The first three themes: financial reward and allowances, non-financial reward and provision and communication of reward and assist in answering the research objectives. The reward themes are also the independent variables outlined in the conceptual framework. The culture themes are the four culture types identified in Cameron & Quinn's (2011) competing values framework, namely clan, adhocracy, market and hierarchy. The culture types are also the dependent variables for the study as stated in the conceptual framework and assist in answering the research objectives. The final theme cultures and subcultures has been included because certain cultures were identified that did not map to any of the four culture types. For consistency, the same themes were also adopted to analyse the secondary data (organisational policies).

#### **4.5 Financial reward and organisational culture**

In the theme of financial reward participants at INGO 2 report a very structured approach to salary increases annually for local staff with a cost of living increase that is set at the same level, combined with a salary increase for performance or service every two years. Most participants viewed the expatriate financial reward as competitive. The risk allowances provided for expatriates were explored extensively by all participants. There is a sense that the headquarters decides on expatriate benefits and allowances with questions raised around the competitiveness of the hardship allowance at INGO 2.

*"We get one hardship allowance, which we feel like it's very low."* (Participant 5, INGO 2).

The above statement suggests participant 5 feels expatriates at INGO 2 are losing out compared to other expatriates. This contributes to a sense of an individualised market culture. In comparison, local benefits and allowances are described by participants based on the labour law. Maternity leave is highlighted at INGO 2 as favourable.

There were certain circumstances where a market culture is perceived to be present in relation to the financial reward at the INGOs in this study. Quinn and Kimberley (1984 [as cited by Hartnell, Ou & Kinicki, 2013]) depicted a market culture as one of competition, high performance expectations and rewards for achievements. Indeed, achieving performance objectives is emphasised and praised by participants at both INGOs.

*“ We review all the tasks that they gave done in the past year, that’s the reward point for them as well, if they perform very well they can get one step extra.”* (Participant 5, INGO 2)

Participant 5 observes high-performance is a necessity to receive the reward. There are elements of the market culture perceived by participants at INGOs 1 and 2 particularly in relation to performance related pay. Performance related pay is provided by both INGOs.

*“Since umm since 2013 this will be the first year we are implementing it... they will be given a merit increase based on their performance evaluation that happened last year”.* (Participant 3, INGO 1).

Furthermore INGO 1 leaders describe competition in resources as the deciding factor on the ratings and performance related increases that will be allocated. Competition is another feature of market culture suggesting a relationship between this performance driven culture and the financial reward of performance related pay at both INGOs. Likewise, Hofstede and Minkov (2010) suggested that performance reward is suited to the short-term culture in Africa.

#### ***4.5.1 Secondary Findings on financial reward and organisational culture***

The secondary data was analysed in the form of organisational policies relating to reward practices and organisational culture. Both INGOs provided the researcher with secondary data including their code of conduct and staff handbooks for employees (locals and expatriates). The documents are confidential organisational policies. In order to protect the confidentiality of both organisations these are not included in the references list. INGO 1’s handbook for local employees was last updated in 2015 which was before the new South Sudan labour act came into effect in December 2017. The Labour Act contained a number of provisions changing the legal requirements on reward for employers. In comparison INGO 2’s local staff handbook was updated in early 2018. The researcher has therefore been unable to extensively compare the financial reward practices for local staff between the two organisations.

INGO 2 state their aspiration of providing competitive salaries. Grades and the salary scale are provided in the local and expatriate handbooks. This suggests transparent communication of financial reward. INGO 2 also discusses an aspiration to set minimum standards for working conditions in line with the beliefs of the organisation that may go beyond the local labour law. Notably maternity leave is provided paid for up to five months for local staff. This is above the South Sudan labour law provision of 3 months. This perhaps reflects the Scandinavian focus on family welfare from the headquarters of the INGO. The emphasis on family welfare and providing rewards beyond the labour law minimum aligns with clan culture of cooperation and teamwork.

## **4.6 Non-financial reward and organisational culture**

### ***4.6.1 Welfare, learning and clan culture***

Non-financial reward and organisational culture were also explored during the interviews. Firstly, health and welfare emerged as a critical issue. INGO 1 provides psycho social support in the form of counselling for all staff and the participants explained the management team advocated for this benefit to be extended to local staff due to the trauma experienced by many of the staff due to the civil war. Similarly, INGO 2 provides:

*“All staff access to Sexual Assault kits, after rape or any form of sexual violence.”* (Participant 6, INGO 2).

Both the kits and counselling services are examples of support to staff which recognise the high risks and trauma staff are exposed to in South Sudan. Both INGOs are perceived to be a clan culture in this instance by exercising duty of care. Medical insurance is provided by INGO 2 and not by INGO 1 due to the high cost and lack of competition in the South Sudan market. INGO 1 provide self-insurance instead.

Access to learning opportunities may also be viewed as another form of non-financial reward. INGO 1 offers international temporary assignments:

*“In the past year we have managed to send out three staff and those are national staff. And out of the three national staff two have managed to get senior positions as internationals.”* (Participant 1, INGO 1).

This example of career progression and learning is cited as motivating for staff by participant 1. A relationship is perceived between the clan culture and the non-financial rewards focused on welfare and learning.

#### **4.6.2 Staff engagement and clan culture**

Staff engagement is a further example of non-financial reward. At INGO2 this is perhaps most prevalent through the staff council:

*here we have the staff body. You know say we think this is not good, address it to the CD... So the participation and involvement bit of it that has really made it a hyper to a greater extent for the staff in a very high spirit. (Participant 2, INGO 2)*

The participants at INGO2 explained that the staff council were involved in the salary review process. Participants appear to perceive the body as an effective mode for communication with staff and a consultative work environment that is present in clan culture. A second mode of staff engagement at INGO 1 are the communication tools adopted by leaders. Participant 3 describes sending out emails to staff recognising their individual achievements. This practice of personal recognition contributes to a perceived environment of open communication, commitment and team work in a clan culture at INGO 1. Communication is also used in a newsletter at INGO 1.

*I have something that I send out quarterly it's called the CD's bulletin and in that I really have to propagate the culture that I want to see which is integrity, openness, being able to discuss your ideas, bringing solutions to the table than complaints all the time. (Participant 3, INGO 1).*

Participant 3 describes using the newsletter as a vehicle to share expected values of the INGO. This hints to open communication. The communication and recognition practices may be perceived as a non-financial reward itself and linking with clan culture.

#### **4.6.3 Commitment, community and clan culture**

Furthermore, on the theme of clan culture which according to Cameron and Quinn (2011) includes communication, commitment and teamwork. All participants valued commitment amongst employees and perceived this to be present in both INGOs. Commitment to the organisation is complemented by the sense of humanitarian dedication perceived strongly by participants at both INGOs and particularly so for INGO1. This may be due to the fact the organisation has a mandate to respond to any humanitarian crisis within 72 hours.

*“We have come up mobile teams that walk on end and to go and give the service in those hard to reach areas.”* (Participant 1, INGO 1)

The ‘hard to reach areas’ refers to the areas of South Sudan impacted by the civil war. Walking on foot implies commitment to supporting the vulnerable populations and a belief in INGO 1’s mission and values. Whereas participant 2 discusses an alternative work-based family.

*“every Friday you have your fruit. All of you ... sit like a family, you have fruits you discuss not issues of office, just usual chats ... but of course that culture, that sort of practice has been dying.”* (Participant 2, INGO 2).

Participant 2 describes the practice of Friday fruit as a fading practice hinting that the community is disintegrating. Clan culture appears to be perceived by all participants in varying degrees in both INGOs including commitment, communication and community (Cameron and Quinn, 2011).

Participants at INGO 2 perceive a relationship between the commitment focused clan culture and the non-financial reward, for example:

*“ After two years of service here they can move onto open ended contracts so I think that umm provides a lot of job security and something national staff really look forward to.”* (Participant 6, INGO 2)

The sense of commitment is emphasised suggesting their perceptions that the promise of a permanent contract is related to low staff turnover and the clan culture. At both INGOs the clan culture appears to relate strongly with the non-financial rewards provided.

#### ***4.6.4 Secondary Findings on non- financial reward and organisational culture***

In the local staff handbook for INGO 1 there is a HIV policy and preparedness for pandemics, this emphasises duty of care for health and welfare of staff. There are also a wide range of learning opportunities outlined in INGO 1’s staff handbook which reinforce the sense of a clan culture. These opportunities are perhaps due to the size of the organisation and the humanitarian nature of the work which requires a fast and mobile workforce.

## 4.7 Provision and communication of reward and organisational culture

### 4.7.1 Equity and organisational culture

Equity and inequity in the provision and communication of reward emerged as recurring issues across both INGOs. The inequitable reward practices appeared to be a larger cause of concern at INGO 2.

*“It was felt there were Programme Managers in countries where there were no Country Director positions but really effectively we do the same role. And so there has been a merger.”* (Participant 6, INGO 2).

Participant 6 explained that in South Sudan both the Programme Manager and Country Director are paid on the same grade of the salary scale. This hints to inequitable reward practices imposed by headquarter decisions. Whereas, at INGO1 the focus on gender equality translates into the reward practices.

*“If we see a female clinical officer has to get the same salary as a male clinical officer as the job that you are doing is the same.”* (Participant 1, INGO 1)

Participant 1 describes job content as the focus pointing to equity in the reward practices at INGO

1. Equity is also described in performance related pay decisions at INGO 1:

*If someone has a five, performs very well, is a high performer and all that but his salary is already very high in comparison to his colleagues in that he might be given a merit increase of 4%. So ... that we can adjust someone who's salary is very low so we can give that person 4%.* (Participant 3, INGO 1)

Participant 3 describes the aim of this adjustment exercise is to achieve greater equity in reward.

Where equity exists this points to a relationship with the culture types of hierarchy and market. In a hierarchy culture the compliance to the systems and policies is key. In a market culture people are rewarded for their achievements. However the sense of reward inequity perceived on occasions implies a relationship may not always exist with culture.

#### ***4.7.2 Reward communication and organisation culture***

The management decisions and communication of reward emerged as key issues in how rewards are provided at both INGOs. Participants explained that budgets and the salary scale are the determining factors in salaries decisions for new employees. Similarly, an annual budget is set by the headquarters for the INGO1 performance related pay increases. The headquarter offices retain some control in reward decisions particularly for expatriates. Rewards available for expatriates and local staff are recorded in the reward policies.

##### ***4.7.2.1 Communication of reward and hierarchy culture***

Both INGOs displayed strong preferences for reward systems, policies with a structured approach to work.

*“If I don’t stick to this code of conduct or I don’t deliver what is expected of me, definitely my contract will be terminated.”* (Participant 1, INGO 1).

Participant 1 describes the importance of the code of conduct and that compliance is essential. Compliance is a strong feature of the hierarchy culture under Cameron and Quinn’s (2011) competing values framework including policies, controls and the leader as coordinator. The hierarchy culture appears to be strongly perceived as a relevant culture by participants at both INGOs. Participants at both INGOs describe a structured approach to reward that is reinforced by policy compliance.

At INGO 2, it is noteworthy that the South Sudanese participant is not a member of the management team. Furthermore, the participants point to a perceived glass ceiling for local staff:

*“So now the most national staff position we can have in any unit is Senior Officer unless you are a head of unit, you can become, you can be a manager or a deputy head of unit”*(Participant 2, INGO 2).

This implies a glass ceiling exists for national staff where the expectation is of reaching senior officer and only in exceptional circumstances becoming a manager. This suggests there is a limitation to the career development opportunities available for national staff and therefore points to a rigid provision of reward for national staff that is related to the hierarchy culture

#### ***4.7.2.2 Communication of reward and adhocracy culture***

Participants at INGO 1 describe a new policy they have developed for South Sudan where nursing mothers are provided with support to bring a nanny and financial assistance to bring their baby to field locations. This is an example of an innovative non-financial reward that is communicated to increase more women working in high risk field locations in South Sudan. This reward relates with adhocracy culture. Adhocracy is described by Cameron & Quinn (2011) as including flexibility, continuous change and visionary leaders. Adhocracy is perceived to be less prevalent by participants at both INGOs.

Both INGOs are perceived as possessing unique identities and communicating hybrid reward practices as described by the majority of the participants but more prominently in INGO 1.

*“So, if we get such a person INGO 1 is prepared to pay 10% of their annual salary just as a lump sum to encourage them to come back home so we are calling it a relocation allowance.”*  
(Participant 1, INGO 1).

Participant 1 describes an approach to reward which attempts to attract the South Sudanese diaspora to return to work in South Sudan using an incentive.

#### ***4.7.2.3 Communication of reward and military subculture***

At INGO 2, the field-based team is perceived to have a unique cultural identity that does not match any of the four cultures in the competing values framework (Cameron, 2006). The INGO 2 field team possess different skill sets, different role requirements and a very remote working environment. This team may be viewed as possessing a subculture. INGO 2 has just one mobile field team and the Juba headquarter office, whereas most other INGOs normally have multiple field offices across the country of operation. The team possess quite an individual culture as described below:

*unit have sort of you know military background. Yeah, so in terms of how they are handled. You, you need to first of all go back to their background to understand where they come from. Otherwise, ehh, for them to completely adjust to the culture that you know has been ... that would be a little but challenging.* (Participant 2, INGO 2).

The military subculture contrasts with the culture of the Juba team that has been described by participants at INGO2. The field team culture may be interpreted as either Gregory's (1983)

occupational sub culture where the subculture has a unique specialism or an independent sub culture as advocated by Martin and Siehl (1983).

Two participants at INGO 2 describe the difference in education background and the difference in reward practices for the field team. Challenges are described in benchmarking the salaries for this team due to its unique skill sets and providing competitive remuneration. This has led to reported dissatisfaction from the field team regarding the inequity in their rewards in comparison to their Juba colleagues who are considered to be very well paid in comparison to the INGO sector in South Sudan. There appears to be a relationship between the military sub culture and the provision and communication of reward however the specific context of the team and their culture appears to be influencing the rewards provided.

#### ***4.7.3 Communication and provision of reward and values***

The values of each INGO were extensively discussed by participants in the study. Participant 1 discusses the repeated communication of these values.

*“Every Monday morning he starts with these values. He says we are INGO 1 who are we, what do we believe in, what are our values?”* (Participant 1, INGO 1).

Whereas the values are questioned at INGO 2 on their meaning in the South Sudan context.

It appears INGO 1 leaders perceive a relationship between reward and values and use communication on a frequent basis to emphasise the values and requirements of staff. This is an example of clan culture where communication is a core feature. Whereas INGO 2 leaders appear to ask what do the organisational values mean in the South Sudan context.

#### ***4.7.4 Secondary findings on provision and communication of reward and organisational culture***

Both the local and expatriate staff handbooks at INGO 1 outline the compensation philosophies which include providing ‘equal and fair’ salaries that are ‘competitive’. Local staff are expected to receive an annual salary increase. A variety of expatriate rewards are outlined in the INGO 1 expatriate handbook. The education allowances provide up to a maximum of ‘30,000 USD per year per family’. In addition, an allowance is provided to cover flights and compassionate leave

in the event of sickness or bereavement of a close relative. This contrasts with the national policy which provides compassionate leave only. This points to inequity in the rewards between the expatriates and local staff. The INGO extensive expatriate allowances suggest an individual focused market culture is present.

Similarly, the INGO2 local staff handbook communicates differences in reward practices for the field-based team and Juba based team. This includes differences in working hours, medical insurance provision and rewards provided. This suggests rewards are determined by location and imply a blend of a hierarchy and market cultures. The role of the staff council is defined in facilitating open communication between staff and management. This is an example of staff welfare which may be viewed as a non-financial reward.

#### ***4.7.4.1 Secondary findings on communication of reward and values***

The INGO 1 code of conduct focuses on three values ‘integrity, service and accountability’. The value of service is defined to include INGO 1’s duty of care and expectation of staff ‘loyalty’. This expectation suggests a strong emphasis on employee engagement and an expectation of staff commitment to fulfil the humanitarian cause. Employee engagement may be viewed as a non-financial reward. Similarly, accountability is described:

*“We integrate individual accountability of staff through the use of performance evaluations.”*  
(INGO 1 Code of Conduct).

The expectation of performance and accountability is a facet of market culture. Furthermore, INGO 1’s leadership standards expects managers to manage performance consistently and focus on development for their teams. Managers at INGO 1 are also expected to provide public recognition for achievements and to ‘encourage different and opposing ideas’. These expectations imply staff engagement is critical to INGO 1’s culture. There appears to be a corporate expectation of performance accountability, development and proactive communication.

Interestingly, the INGO 1 national staff handbook includes references to the values and the open-door policy of open communication. The reporting requirements for raising concerns is outlined in the handbook and code of conduct emphasising policy compliance and a hierarchy culture.

In comparison, the code of conduct for INGO 2 takes an alternative approach:

*“Must be familiar with and shall respect INGO 2 values based on a Christian and humanitarian view of life”.* (INGO 2 Code of Conduct).

The values are not explicitly stated. INGO 2 outlines actions employees should avoid:

*“May never commit any act or form of harassment that could result in physical, sexual or serious psychological harm to others”.* (INGO 2 Code of Conduct).

This is an example of a no compromise approach in order to protect vulnerable populations. This may be seen as part of a hierarchy culture. The phrase ‘May never commit’ is also notable. This contrasts with the largely positive language used in the INGO 1 code of conduct.

Whereas, the local staff handbook at INGO 2 explicitly communicates the values including ‘integrity’ and ‘respect’. Conversely, the INGO 2 expatriate handbook cites ‘equality and non-discrimination’ as core values. INGO 2 appears to favour more of a hierarchy culture based on the code of conduct. While INGO 1 based on the code of conduct features a blend of market and clan cultures. The INGO 1 values relate closely with the provision and communication of reward including learning opportunities, performance related pay and staff engagement. INGO 2’s values appear to be less conclusive on their relationship with the provision and communication of reward.

#### **4.8 Conclusion**

This chapter has presented the key findings for the study aligned to the research objectives. This includes the interview and secondary data findings on financial reward and organisational culture, non-financial reward and organisational culture. Finally the key findings on the provision and communication of reward and organisational culture as perceived by the participants at INGO 1 and INGO 2 were discussed.

## **CHAPTER 5: DISCUSSION, CONCLUSION AND RECOMMENDATIONS**

### **5.1 Introduction**

The following chapter presents the discussion of the key findings, which is grouped according to the research objectives. The conclusions of the study are discussed, followed by the limitations and recommendations.

### **5.2 Discussion**

This study aimed to explore the influence of reward practices on organisational culture at two case study INGOs in South Sudan. The first research objective examined the relationship between financial reward and organisational culture at the two selected INGOs. The second research objective examined the relationship between non-financial reward and organisational culture. Finally, the study sought to analyse the relationship between the provision and communication of reward practices and organisational culture. The researcher found that to some extent all four culture types from the competing values framework (Cameron & Quinn, 2011) were perceived to be present at INGO 1 and INGO 2. A relationship between reward practices and organisational culture was found to exist in some cases. Notably certain culture types relate most strongly with certain forms of reward such as financial reward with market culture which was explored in line with the first research objective.

#### ***5.2.1 Financial reward and organisational culture***

Both INGOs provide the financial reward of performance related pay which is a key facet of market culture. The high-performance expectations were key features of the culture for both INGOs in the interviews suggesting performance was integral for both organisations. This approach is derived from the headquarters and reflects the global reward policies of both INGOs. This connects with INGO 1's stated value of accountability. The high-performance expectations cited during the interviews connects with the documented performance expectations in the INGO 1 code of conduct.

The financial reward of performance related pay is related to the organisational culture to some extent by promoting high performance expectations and accountability at both INGOs in South Sudan. Indeed, Armstrong (2014) asserted that performance related reward can create a performance culture. Performance related pay implies a sense of competition for staff. The individualised performance practice appears to be a culture that leaders at both INGOs are keen to continue. The findings draw similarities with Denison and Mishra (1995) who claimed that an objective focused or 'mission culture' can lead to enhanced profitability. In the case of the INGOs it could be suggested that the performance focus may lead to greater efficiency in the use of donor funds rather than profitability.

### ***5.2.2 Non-financial reward and organisational culture***

Meanwhile, aspects of non-financial reward were highlighted in the interviews including fostering commitment, open communication, learning and engagement. These are often seen as part of the total reward package. Furthermore these same aspects may be interpreted as features of clan culture. The interviews indicated that aspects of clan culture were perceived by INGO 1 participants including learning opportunities, staff commitment and open communication. Similarly, at INGO 2 most participants did perceive a clan culture as being present due to the high sense of commitment which was evidenced in job security and active dialogue between staff and leadership through the staff council. However, the interviews revealed that at INGO2 one participant believed the sense of community was fading. The belief of clan culture that individuals work in an appropriate way when they trust the organisation [Quinn and Kimberley, 1984 (as cited by Hartnell, Ou & Kinicki, 2013)] appears to be born out at INGO 2. The sense of community was waning potentially due to an erosion of trust. Staff welfare and engagement was also emphasised in the secondary data for both INGOs. This suggests clan culture is present and reinforced by the ongoing communication between the leadership and staff. At INGO 2 the clan culture is present in the staff council forum and at INGO 1 through the proactive communication of values by the Country Director.

Whereas INGO 1 participants described hybrid non-financial reward practices including a new gender policy. However, it may be argued that these hybrid reward policies are a direct response to the South Sudan context and culture. The recent conflict has resulted in a need for INGO 1 to be innovative to address the gender representation challenges. Therefore, it appears that the South Sudan context and culture has influenced the hybrid reward practices.

It appears the non-financial rewards are related with the organisational culture in the study particularly the clan culture and to a lesser extent the adhocracy culture. On the other hand, Beaten and Verwearan in 2012 claimed the reward package is influenced by multiple factors not only organisational culture.

### ***5.2.3 Provision and communication of reward and organisational culture***

There was a tension observed between a desire for equity and perceived inequitable provision and communication of reward. Interview participants at both INGOs highlighted the equitable provision of reward including clear grading frameworks for salaries. This was reinforced by staff handbooks at INGO 2 in the secondary data which included the salary scale. Participants at both INGOs also cited inequitable reward practices included differing benefits and allowances for the Juba and field teams. This draws parallels with Oberholster, Clarke, Bendixen, & Dastoor (2013) in a study of Christian humanitarian workers, who indicated non-financial benefits impacted on employee motivation.

It is notable that performance related pay for local staff has been revived after 6 years at INGO 1 as revealed in the interviews. This contrasts with expatriates at INGO 1 who have been receiving performance related pay for the past six years. There also appears to be a disconnect between the policy and practice for salary increases at INGO 1. The local staff handbook states salary increases will be provided annually for national staff. The reason for this disconnect is unknown. This suggests an inequitable reward practice between expatriates and local staff. This connects with increased feelings of unfairness that have arisen from dual salary systems (Carr, McWha, Maclachlan, & Furnham, 2010; McWha-Hermann et al., 2017). The perceptions of the national staff were not collected in this study therefore their views on this issue remain unknown.

The conflicting findings on equity of reward suggest there are oscillating views on the equity of reward practices and there may be a conflict between reward policy and practice. This connects with equity theory which, according to Adams and Shortland & Perkins (1965; 2016) focuses on the fairness of rewards provided, particularly in comparison with colleagues. Indeed, participants did note actively comparing their rewards with others both within the INGO and externally with other INGOs. Furthermore, interviews revealed that INGO 1 leaders sought to create equity in salaries by modifying performance scores.

Inequitable provision and communication of reward appeared to have little or no relationship with the organisational culture in the study. Whereas the equitable provision and communication of reward appeared to relate mostly with hierarchy and market cultures. Indeed, policy compliance in reward practices was an important feature and forms part of the hierarchy culture which also dominates the working environment of INGOs 1 and 2 in South Sudan. The interview participants appeared to support the belief that appropriate behaviour existed as a result of policy compliance (Cameron & Quinn, 2011). This is reinforced by Armstrong (2015a) who claimed that reward communications should outline expected conduct.

The hierarchy culture emerged as a fundamental culture for both INGOs in relation to the provision and communication of reward. The compliance to organisational policies was celebrated by all participants and cited as a reason for the positive working environment. Participants at both INGOs explained during interviews that policy breaches would lead to employees' contracts being terminated. This suggests a no compromise approach for consequences of non-compliance. The structured systems and policies may be due to the fact both INGOs are large in number, particularly INGO 1 which has over 3,000 staff working around the world and 500 staff at INGO 1 South Sudan.

The unique sub culture of the INGO 2 field team was also suggested to be related to the provision and communication of reward. It appears the job requirements and team culture influence the provision and communication of reward practices. This is similar to Bussin et al's (2016) finding that the occupational culture influenced the reward approach. This infers that subcultures can impact and deviate from the corporate reward strategy. However, it must be noted that none of the field team members were interviewed.

INGO1 proactively communicates its values as demonstrated in the interviews and secondary data. Conversely, at INGO 2 the values are not clearly articulated in the code of conduct. This was reinforced by participants at INGO 2 who questioned their meaning in the South Sudan context. The CIPD (2018) claim that a reward strategy reveals an organisation's values. This may be the case at INGO 1 but is less clear at INGO 2. The importance of values in reward is stressed by McWha -Hermann (2019) in the draft reward principles for the INGO sector asserting that reward practices should be in sync with the NGO's mission and values.

The INGO 1 code of conduct highlighted expectations of employees to exercise commitment and for the employer to exercise their duty of care. The mutual expectations highlighted draws parallels with Rousseau & Tijoriwala's (1998) theory of the psychological contract shared responsibilities of the employer and employee. This implies a collaborative working environment that is in line with clan culture. The findings from this study suggest that the communication of reward plays an important role in articulating organisational values. Furthermore, communication practices that seek to emphasise organisational values infer the leaders at INGO 1 perceive a relationship between the provision and communication of reward and organisational culture.

#### ***5.2.4 Influence of reward practices on organisational culture***

In summary, a combination of cultures has been found particularly clan, hierarchy and market for performance aspects. It is notable that particular cultures appear to relate most strongly with certain rewards for example financial rewards with market culture and non-financial reward with clan culture. Furthermore, the provision and communication of reward has a strong relationship with hierarchy culture and a weaker relationship with adhocracy. Notably the role of equity in the communication of reward appears to relate most with hierarchy and market cultures. The study was unable to establish if a relationship existed between inequitable reward provision and organisational culture. Hartnell, Ou & Kinicki in 2011 claimed that an organisation can effectively exist with multiple cultures. It appears multiple cultures can co-exist provided there is alignment with organisational objectives.

The study results have practical, empirical and theoretical implications. Firstly, on a theoretical level, this study has found that a perceived relationship does exist in the INGOs between reward practices and organisational culture in certain instances. The competing values framework has been explored in a unique INGO context in a conflict environment of South Sudan which very few studies have attempted to do. Although an alternative view could argue the competing values framework includes aspects of reward within the culture definitions and therefore creates an inherent bias that a relationship does exist.

At an empirical and theoretical level, the findings remain unclear on whether all the reward practices explored do influence the organisational culture. In comparison Wright (2012) found that a relationship existed between reward and organisational culture although it was not strong and pointed to other factors which could also impact on the relationship. At a practical level in some cases the organisational culture was perceived to influence the reward practices for example in the case of the sub culture at INGO 2. Indeed, this view would support Madhani's (2015) assertion that the organisational culture drives the reward strategy. The results of the study indicate that organisational culture can influence reward practices in certain circumstances and reward practices may influence organisational culture in others.

### **5.3 Limitations of the study**

Due to the imitations of time and resources the study has not explored in extensive depth the relationship between national culture and reward practices. The researcher primarily focused on the culture types under the competing values framework and one sub culture at INGO 2.

A second limitation of this study is the small heterogeneous purposive sample of six participants at the two INGOs. Five of the six participants were expatriates. This also meant that all insights were from leaders' perspectives and did not represent the views of national staff. The generalisability is questionable, and the study may only be applicable to INGOs with similar cultures. A larger and more diverse sample of INGOs and participants could have generated a greater range of insights.

### **5.4 Conclusion and Recommendations**

#### ***5.4.1 Conclusion***

Notwithstanding the limitations discussed, this research study has contributed to the empirical research fields of reward and organisational culture by finding a relationship exists between reward practices and organisational culture in some circumstances in a unique context of South Sudan within two INGOs. Leaders at the INGOs perceived a synthesis of the four cultures under the competing values framework. These are hierarchy, clan, adhocracy and market culture. The study highlighted multiple organisational cultures operating alongside each other within each organisation.

The findings suggest a relationship between reward practices and organisational culture has been recognised based on the perceptions of leaders at the two INGOs. However, whether leaders perceive all the reward practices do influence the organisational culture is less conclusive. There are certain instances where the organisational culture influences the reward practices as is the case for the INGO 2 field team. In the provision and communication of reward it appears a relationship exists with organisational culture most strongly in the hierarchy culture however the compliance focused culture may actually influence the communication of reward. However, for performance related reward it appears the corporate reward strategy may influence the market culture of performance and accountability. The findings also suggest that non-financial rewards strongly relate with organisational culture, in particular clan culture. Notably, the strength of the influence of reward practices on organisational culture is unclear.

#### ***5.4.2 Recommendations***

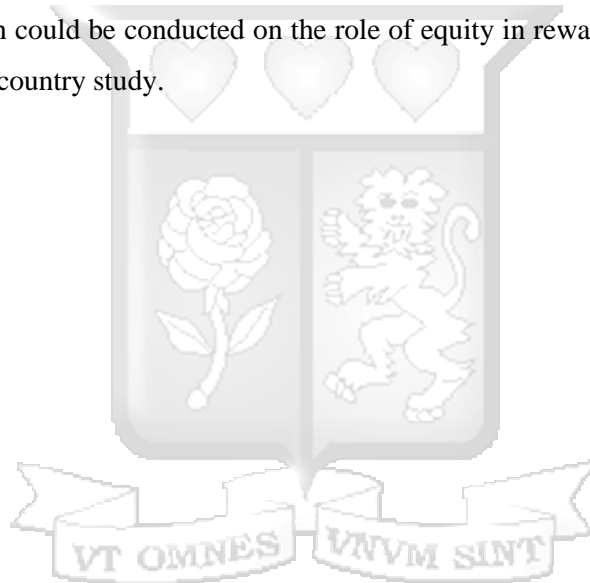
It is recommended for both INGOs to conduct a survey with all staff in South Sudan to understand perceptions of reward and culture on a wider scale. The survey could be extended to all countries at the INGOs and may need to be led at headquarter level. As a result of this survey the leadership are recommended to develop a reward strategy that provides reward principles for both expatriates and national staff that emphasises equity. The reward strategy should signal the connection with the INGO corporate level strategy, mission and values. Leaders at the INGOs are recommended to review some of the reward practices perceived as inequitable. Where there is a clear justification for differences it is recommended to communicate the rationale in a transparent manner.

INGO 2 are recommended to evaluate how the organisational values are articulated for clarity in documented policies and in practice. Focus group discussions could assist in understanding better the current perceptions of INGO values in South Sudan and other programmes. INGO 2 are recommended to develop a simple values statement that can be accessible and easily understood by staff working for the INGO across the world. These can be supplemented with workshops to understand the impact of the values in the work environment and the expectations of staff.

### ***5.4.3 Suggestions for further research***

Further research could extend this study in various ways. Research could be conducted to assess the organisational culture and its relationship with reward practices and potentially the reward strategy of INGOs in a multi country study to include examining subcultures and national cultures in greater depth. Headquarter staff could be included in the study with other locations. The research study could include a larger number of INGOs with various focus areas. A larger sample size could be utilised to include surveys and a more diverse group of participants for the interviews.

Research could also be conducted on organisational culture alone, exploring the role of values, subcultures and the impact on working relationships across locations at a number of INGOs. Similarly, research could be conducted on the role of equity in reward practices in case study of INGOs in a multi country study.



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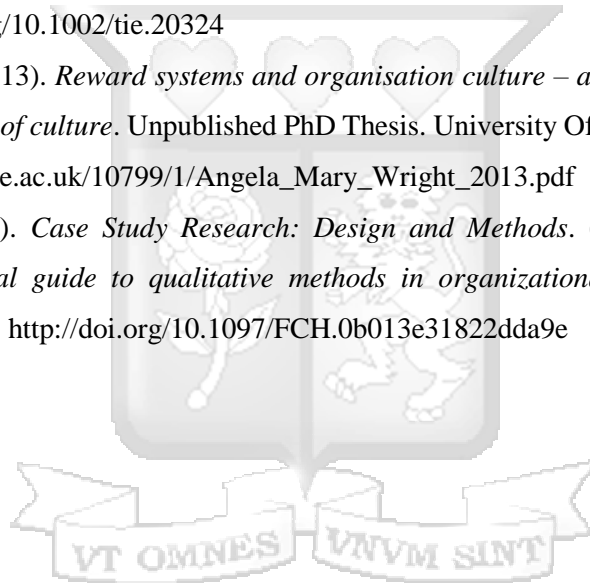
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## APPENDICES

### Appendix 1: Research Instrument - Interview Questions

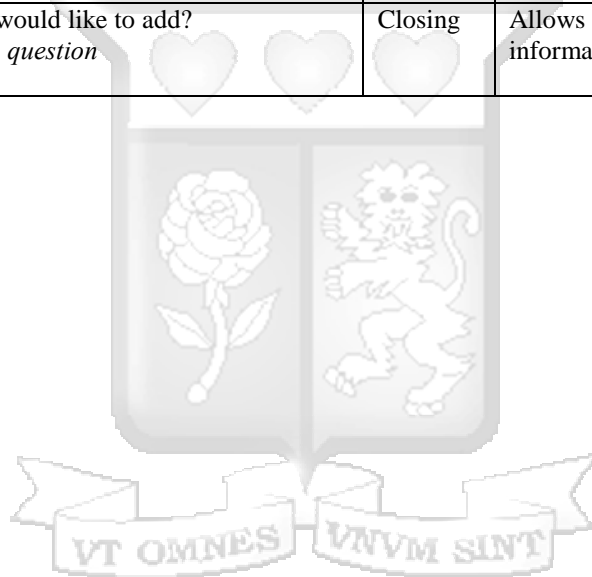
1. Can you tell me about your role? How long have you worked for the NGO?
2. How would you describe the current reward practices at the NGO in South Sudan? How would you describe reward for expatriates?
  - Probes – pay, regulations, political environment benefits, R&R, medical insurance, expatriate benefits, hybrid arrangements
3. How are decisions about reward made?
  - Probes – role in decision making, relationship between HQ, regional office and country programme in reward decisions
4. How are reward decisions communicated?
5. How would they describe the main culture at the NGO?
6. What are the values of the NGO? What makes the NGO different from other NGOs?
7. How would you describe the culture at the NGO in South Sudan? How would you describe the culture at regional and HQ level?
8. How would you describe the cultural differences that exist at the NGO in SS? How do these impact on the work?
  - Probe – occupations, nationalities, language, ethnic, political environment, HQ, region.
9. What are managers' views on fairness and equality of reward practices at the NGO?
  - Probe – transparency, openness.
10. Which employee behaviours do managers believe should be valued within the reward system?
11. What cultural changes have managers seen at the NGO? Do they view these as related to reward? In what ways?
  - Probe – change programmes, success of cultural change.
12. Is there anything you would like to add?

## Appendix 2: Interview Questions Rationale

Template adapted from Bardhan Correia (2014). Items in italics indicate the source of the questions.

Question	Question Type	Rationale
1. Can you tell me about your role? How long have you worked for the NGO? <i>Researcher's own question</i>	Opening	Icebreaker to relax the participant and settle into the interview.
2. How would you describe the current reward practices at the NGO in South Sudan? How would you describe reward for expatriates? Probes – pay, regulations, political environment benefits, R&R, medical insurance, expatriate benefits, hybrid arrangements. <i>Researcher's own question</i>	Open with probes	Answers research question 1-3 to identify the current reward practices at the NGO in South Sudan. Allows the participant freedom to express their views on all aspects of reward. Probes to assist if any aspects of reward are not covered in the initial answers. Seeks to understand the influence of the current political environment and regulations on their reward practices.
3. How are decisions about reward made? Probes – role in decision making, relationship between HQ, regional office and country programme in reward decisions. <i>Researcher's own question</i>	Open with probes	Answers research question 3 to identify how decisions are made on reward practices. Probes to assist if needed in understanding the different authority levels for reward decisions.
4. How are reward decisions communicated? <i>Adapted from Wright</i>	Open	Answers research questions 1 and 3 and the overall research question to understand the current reward practices and the influence of organisational culture on how reward decisions are communicated.
5. How would they describe the main culture at the NGO? <i>Researcher's own question</i>	Open	Answers research questions 1-3 to identify the dominant culture.
6. What are the values of the NGO? What makes the NGO different from other NGOs? <i>Adapted from Bardhan Correia</i>	Open	Answers research questions 1-3 in more detail to understand the values and differentiating aspects of the NGO's culture.
7. How would you describe the culture at the NGO in South Sudan? How would you describe the culture at regional and HQ level? <i>Researcher's own question</i>	Open	Answers research questions 1-3 to identify the dominant culture and the subcultures in different parts of the NGO.
8. How would you describe the cultural differences that exist at the NGO in SS? How do these impact on the work? Probe – occupations, nationalities, language, ethnic, political environment, HQ, region. <i>Researcher's own question</i>	Open with probes	Answers research questions 1-3 to identify the subcultures present at the NGO in South Sudan as perceived by the participant. Seeks to understand the influence of the current political environment on the culture.

Question	Question Type	Rationale
9. What are managers views on fairness and equality of reward practices at the NGO? Probe – transparency, openness. <i>Adapted from Wright</i>	Open	Answers research question 3 and overall research question to understand the influence of organisational culture elements on reward practices
10. Which employee behaviours do managers believe should be valued within the reward system? <i>Adapted from Wright</i>	Open	Answers research questions 1 and 3 and overall research question to understand the influence of organisational culture aspects of behaviours and values and their influence on reward practices
11. What cultural changes have managers seen at the NGO? Do they view these as related to reward? In what ways? Probe – change programmes, success of cultural change. <i>Adapted from Wright</i>	Open	Answers research question 2 and overall research question to understand the influence of organisational culture elements on reward practices
12. Is there anything would like to add? <i>Researcher's own question</i>	Closing	Allows participant free space to give additional information and closes the interview



## Appendix 3: Interview Protocol

Adapted from Cresswell and Cresswell (2018)

### 1. Introduction

- Interviewer record date, time and location of interview along with name and role of participant.
- Interviewer introduce herself and her background.
- Explain purpose of the research.
- Collect the signed consent form from participant (to be emailed to participant prior to the interview).
- Explain structure of the interview.
- Remind participant on ethical considerations (confidentiality amongst others)
- Explain mode of recording and ensure participant is comfortable.
- Define main terms will be referring to in the interview (organisational culture, subculture and reward). Provide a print out to refer to.
  - Culture - “accumulated shared learning of a group...a pattern of beliefs, values and behavioural norms that come to be taken for granted as basic assumptions” (Schein & Scheiner, 2016, p.6).
  - Reward Management - the approach taken to ensure people are appropriately appreciated and valued for their contribution to their work and role in an organisation (Armstrong, 2015).
  - Three sub cultures may exist alongside a dominant culture according to one notable study (Martin & Siehl, 1983).

### 2. Opening Question

- See interview questions, first question to relax participant

### 3. Main Questions

- All questions to answer at least one sub research question.
- Interviewer will leave pauses to allow participants space to elaborate on their answers and to provide as much information as possible.

- Probes indicated in list of interview questions to ascertain more information or a greater understanding from the participant.
- Probes may not always be used depending on the information provided by the participants.

#### 4. Closing Comments

- After the closing question and answer, the interviewer will first ask the participant if they have any questions.
- The interviewer will explain the actions will be taken after the interview regarding the study. This will include how the results of the study will be communicated. There may be a summarised version of the report sent to the Country Director which they may choose to share with HR Managers that have participated. Alternatively, the abstract may be shared with all participants.



## Appendix 4: Research Participant Information and Consent Form



**Title of Research: Exploring the Influence of Reward Practices on Organisational Culture. A Comparative Study of selected Case Study NGOs in South Sudan.**

**Name of Student: Emma Crompton**

The purpose of this study is to explore the influence reward practices (also known as pay and benefits) have on organisational culture in selected NGOs. This is in partial fulfilment of the MBA programme at Strathmore University Business School in Nairobi, Kenya.

The research is exploring the perceptions of managers at NGOs in South Sudan on reward practices and organisational culture at their organisations. Three International NGOs are the focus of this research. You are invited to participate in this research based on the prior agreement with the Country Director. You will be approached by the research student Emma Crompton and asked to participate in this study. If you are satisfied you understand the aims of the study, you will be asked to sign this consent form.

Participation in this study is voluntary. The participants eligible to take part in this study are the Country Directors, HR Managers and Finance Managers at the three International NGOs working in South Sudan that are participating this study. There are anticipated to be a maximum of nine participants in the research study, up to three participants from each participating International NGO. You will be asked to complete an online questionnaire. It is anticipated this will take approximately 15 minutes to complete.

You will also be asked to participate in a research interview. This will be with the research student Emma Crompton only. It is anticipated that the interview will last no longer than one hour. The researcher will provide with you a summary of the topics that will be covered in advance of the interview.

All questionnaires and interviews are confidential and shall be used for academic research purposes only. Your responses will not be passed on to anyone at your employer or anyone else. Your responses will be used only for research purposes.

You have the right to withdraw at any time from the research. You also have the right to not answer any question. All information you provide will not be used in any way without your express permission.

There are no risks in taking part in this study. The information will be used as part of the research dissertation. All participants names will be anonymous.

I request to record the interview with your permission. Research participants will receive a summary of the research once the work has been completed.

All research records will be stored in securely locked cabinets. That information may be transcribed into our database but this will be sufficiently encrypted and password protected. Only the people who are closely concerned with this study will have access to your information. All your information will be kept confidential.

If you have any questions please contact me at [efacrompton@gmail.com](mailto:efacrompton@gmail.com) and +254 708 593 087. In addition, you may contact my research supervisor, Dr Angela Ndunge, Deputy Executive Dean, Executive Education at Strathmore University at [andunge@strathmore.edu](mailto:andunge@strathmore.edu).

If you would like to contact someone else independently about the research please contact The Secretary—Strathmore University Institutional Ethics Review Board, P. O. BOX 59857, 00200, Nairobi, email [ethicsreview@strathmore.edu](mailto:ethicsreview@strathmore.edu) Tel number: +254 703 034 375.

Best wishes

Emma Crompton  
MBA Student

---

**Participant's Consent**

I understand the purpose of the study and agree to participate in the research.

I do not agree to participate in the research

Storage of information on the completed questionnaire and interview:

I agree to have my completed questionnaire stored for future data analysis

I do not agree to have my completed questionnaire stored for future data analysis

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Name: \_\_\_\_\_ (Please print name)

I, \_\_\_\_\_ (Name of person taking consent) certify that I have followed the SOP for this study and have explained the study information to the study participant named above, and that s/he has understood the nature and the purpose of the study and consents to the participation in the study. S/he has been given opportunity to ask questions which have been answered satisfactorily.

Researcher's Signature: \_\_\_\_\_

Researcher's Name: \_\_\_\_\_ (Please print name)

Date: \_\_\_\_\_

Time: \_\_\_\_\_

## Appendix 5: Ethical Clearance from Strathmore Ethics Review Committee



11<sup>th</sup> October 2018

SU-IERC0267/18

**Emma Crompton**  
P.O Box 16349 – 00100  
Nairobi  
Kenya,

Email: [efacrompton@gmail.com](mailto:efacrompton@gmail.com)

Dear Emma,

REF **Student Number:** 87551 **Protocol ID:** SU-IERC0267/18  
**Exploring the Influence of Reward Practices on Organisational Culture. A Comparative Study of selected Case Study NGOs in South Sudan.**

---

We acknowledge receipt of your application documents to the Strathmore University Institutional Ethics Review Committee (SU-IERC) which includes:

1. Study Proposal dated September 2018
2. Participant Information and Consent form dated September 2018
3. Study questionnaire and Interview Questions dated September 2018
4. Study Budget
5. CV

The committee has reviewed your application, and your study "*Exploring the Influence of Reward Practices on Organisational Culture. A Comparative Study of selected Case Study NGOs in South Sudan*" has been granted **approval**.

This approval is valid for one year beginning **11<sup>th</sup> October 2018** until **10<sup>th</sup> October 2019**.

In case the study extends beyond one year, you are required to seek an extension of the Ethics approval prior to its expiry. You are required to submit any proposed changes to this proposal to SU-IERC for review and approval prior to implementation of any change.

SU-IERC should be notified when your study is complete.

Thank you

Sincerely,

Amina Salim  
Regulatory Affairs Fellow



## Appendix 6: NACOSTI Clearance Letter and Study Permit



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Tel: 020-2215471  
2211349, 3716571, 2219420  
Fax: 020-2215471, 3716219  
E-mail: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off. Wazaki Wile  
P.O. Box 3067 Saritoo  
NAIROBI-KENYA

Ref. No: **NACOSTI/P/18/33473/26951**

Date: **13<sup>th</sup> December, 2018**

Emma Fiona Amber Crompton  
Strathmore University  
P.O. Box 59857, 00200  
**NAIROBI.**

#### RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Exploring the influence of reward practices on organisational culture. A comparative study of selected case study NGOs in South Sudan*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **13<sup>th</sup> December, 2019.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM  
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Nairobi County.

The County Director of Education  
Nairobi County.

National Commission for Science, Technology and Innovation (NACOSTI) 2018/000000

**THIS IS TO CERTIFY THAT:**  
**MS. EMMA FIONA AMBER CROMPTON**  
**of STRATHMORE UNIVERSITY, 0-100**  
**NAIROBI, has been permitted to conduct**  
**research in Nairobi County**


**on the topic: EXPLORING THE**  
**INFLUENCE OF REWARD PRACTICES ON**  
**ORGANISATIONAL CULTURE A**  
**COMPARATIVE STUDY OF SELECTED**  
**CASE STUDY NGOS IN SOUTH SUDAN**

**for the period ending:**  
**13th December, 2019**

*Emma L. Crompton*  
**Applicant's Signature**

*Paloma*  
**Director General**  
**National Commission for Science, Technology & Innovation**

**Permit No : NACOSTI/P/18/33473/26951**  
**Date Of Issue : 13th December, 2018**  
**Fee Received :Ksh 1000**




## Appendix 7: Letter of Introduction from Strathmore University



Strathmore Business School

17<sup>th</sup> October 2018

To Whom It May Concern

Dear Sir/ Madam,

**RE: FACILITATION OF RESEARCH – EMMA CROMPTON**

This is to introduce Emma Crompton who is a Master of Business Administration student at Strathmore Business School, admission number MBA/87551/16. As part of our MBA Program, Emma is expected to do applied research and to undertake a project. This is in partial fulfillment of the requirements of the MBA course. To this effect, she would like to request for appropriate data from your organization.

Emma is undertaking a research paper on “**Exploring the Influence of Reward Practices on Organisational Culture. A Comparative Study of Selected Case Study NGOs in South Sudan.**” The information obtained from your organization shall be treated confidentially and shall be used for academic purposes only.

Our MBA seeks to establish links with industry, and one of these ways is by directing our research to areas that would be of direct use to industry. We would be glad to share our findings with you after the research, and we trust that you will find them of great interest and of practical value to your organization.

We appreciate your support and we shall be willing to provide any further information if required.

Yours sincerely,

Ms. Caroline Tiara,

Program Manager – MBA Programs.



Strathmore  
UNIVERSITY

Old Sangale Road, Mbaraka Estate  
P.O. Box 59857 00200 Nairobi, Kenya  
Call: +254 703 034 414 / 6 / 7  
Email: [info@sbs.ac.ke](mailto:info@sbs.ac.ke) or visit [www.sbsstrathmore.edu](http://www.sbsstrathmore.edu)  
Twitter: @SBSKenya

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## Appendix 8: Overview of all Themes and Codes used in Qualitative Analysis

Color	Parent code	Code	Coded segments of all documents	Docum
●	1. Clan	Supportive env	25	9
●	1. Clan	Culture mix	9	5
●	1. Clan	Community	13	4
●	1. Clan	Away from family	5	2
●	1. Clan	Commitment and loyalty	19	6
●	1. Clan	Gender	14	3
●	1. Clan	Teamwork	21	5
●	1. Clan	Protection	5	3
●	1. Clan	Consultation	18	4
●	1. Clan	Pro active comms	17	6
●	1. Clan	Responsible	17	7
●	1. Clan	Hunger to learn	7	3
●	1. Clan	Conflict resilience	6	3
●	1. Clan	Hum dedication	11	5
●	2. Adhocracy	Mindset shift	11	4
●	2. Adhocracy	Integration	5	2
●	2. Adhocracy	SS leads	3	2
●	2. Adhocracy	Unique ID	7	4
●	2. Adhocracy	Hybrid reward	8	4
●	2. Adhocracy	Leader sets culture	16	7
●	3. Market	Favourable reward	16	7
●	3. Market	Individual centric	5	5
●	3. Market	Trust issues	9	1
●	3. Market	HMA ID	14	3
●	3. Market	Competitive culture	3	1
●	3. Market	Culture = clash	10	5
●	3. Market	Expats losing out	5	2
●	3. Market	Performance culture	29	11
●	3. Market	Expatriate first	27	7
●	3. Market	Comms gaps	15	4
●	3. Market	Reputation first	7	4
●	4. Heirarchy	No compromise	27	9
●	4. Heirarchy	Heirarchy	23	7
●	4. Heirarchy	Tech Specialists	9	5
●	4. Heirarchy	Us & them	1	1
●	4. Heirarchy	Coordinator	2	2
●	4. Heirarchy	Glass ceiling	4	2
●	4. Heirarchy	Nat/Field distance	5	3
●	4. Heirarchy	Raise concerns	7	3
●	4. Heirarchy	HQ Decides	27	7
●	4. Heirarchy	reporting culture	7	3
●	4. Heirarchy	Policy compliance	37	10

●	5. Cultures & Subcult	INGO 2 culture	5	4
●	5. Cultures & Subcult	Values	25	11
●	5. Cultures & Subcult	Cult Struggle	8	5
●	5. Cultures & Subcult	Trauma	2	1
●	5. Cultures & Subcult	Leader challenges	3	1
●	5. Cultures & Subcult	Personal attachment	4	1
●	5. Cultures & Subcult	SS INGO Culture	15	4
●	5. Cultures & Subcult	SS Culture	23	5
●	6. Financial reward &	Financial Reward	15	7
●	6. Financial reward &	Legal changes	4	2
●	6. Financial reward &	Local benefits	23	6
●	6. Financial reward &	Risk status/allowances	19	7
●	7. Non Financial Rew	Learning Opportunities	18	9
●	7. Non Financial Rew	Staff Engagement	24	8
●	7. Non Financial Rew	Health and Welfare	31	8
●	7. Non Financial Rew	Non Fin Reward	4	4
●	8. Reward provision &	Inequity	25	6
●	8. Reward provision &	Reward benchmarking	20	8
●	8. Reward provision &	Reward decisions	32	9
●	8. Reward provision &	Reward administration	4	4
●	8. Reward provision &	Equity	20	7
●	8. Reward provision &	Expat reward	20	7
●	Pro active comms	F2F Comms	3	2
●	Trauma	Family refugees	1	1

